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TIRUKKURAL

ELLIS' COMMENTARY

406

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EDITED BY

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FOREWORD

In the early part of the 19th century, an elaborate commentary on some of the maxims of the Sacred Kural was written by Francis Whyte Ellis of the Madras Civil Service. "Arriving in India as a young civilian in 1796", says Sir Walter Elliot, "he early devoted himself to the study of the languages, history and antiquities of the land in which his lot was cast". His knowledge of the four main Dravidian languages was extensive and his scholarship in Sanskrit was profound.

A scientific study of the Dravidian languages convinced him that they were not "derivations from the Sanskrit; that the latter, however it may contribute to their polish, is not necessary for their existence; and that they form a distinct family of languages with which the Sanskrit has, in later times especially, intermixed, but with which it has no radical connection". This considered opinion of Ellis was confirmed nearly half a century later by Dr. Caldwell in his monumental work entitled "A Comparative Grammar of the Dravidian Languages".

Ellis wrote dissertations on the principal Dravidian languages for the use of the students of the *College at Fort St. George,* which was established mainly through his efforts. He collected for the College a large number of manuscripts from different parts of the Madras Province. His dissertation on the Telugu language was printed by A. D. Campbell as a note to the Introduction to his Telugu Grammar. His essay on the Malayalam language was published in the *Indian Antiquary* at the instance of Sir Walter Elliot. It appears that a treatise on Tamil prosody, abounding in extracts from Tamil poets, was also written by him; but it has not been preserved. "He had amassed a vast amount of material, the elaboration of which would have shed a flood of light on the still obscure history of South India and likewise anticipated much of the knowledge of its philology and literature which recent researches have brought to light". But his premature demise

deprived the country of the fruits of his laborious and luminous researches. It is said that "he undertook a journey to Madura, the Athens of the South, and during a short excursion to Ramnad he accidentally swallowed some poison and died on March 1819".

The commentary on the Kural is a re-print of a book published about the year 1819, "filling 304 quarto pages without title or date". It is not a comprehensive commentary on the Kural. Only a few maxims taken at random from the first thirteen chapters are dealt with. "A free metrical version is given of each couplet, followed by a critical analysis of the text, and the subject-matter is then illustrated by numerous quotations from the best native writers, interspersed with valuable notes and disquisitions on the mythology, philosophical systems, and sectarial tenets of the people". Though fragmentary, this commentary bears testimony to the author's extensive knowledge of Tamil literature and his correct understanding of the religion and philosophy of the peoples of India. The Sangam classics, the epic poems and the religious hymns of Tamil literature are profusely quoted in the commentary, and if it is remembered that all these Tamil works were in manuscript during his time, his laborious and indefatigable industry will be better appreciated. Although he follows mainly the commentary of Parimēlazhager, he does not refrain from pointing out the differences of opinion among the existing commentaries.

This commentary is perhaps the most striking monument of F. W. Ellis, whose extensive knowledge, ancient and modern, oriental and European, was admired by the distinguished scholars of his generation.

Ellis' commentary, which was not available for many decades, is now brought out by the University of Madras for the benefit of the scholars and the general public who are evincing a great interest in the study of the Ṣacred Kural.

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R. P. Sethu Pillai

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UNIVERSITY EXTENSION
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அறப்பால்

ON VIRTUE

CHAPTER I

கடவுள் வாழ்த்து

The praise of God

The literal meaning of the title of this Chapter is preserved in the translation. According to established rule all Tamil compositions ought and, with few exceptions, all do commence by an invocation of the Deity, varying according to the sect of the writer. Tiruvalluver has devoted the whole of this Chapter to this subject.

I

அகர முதல வெழுத்தெல்லா மாதி
பகவன் முதற்றே யுலகு. (க)

As ranked in every alphabet the first
The self-same vowel stands, so in all worlds,
Th' eternal God is chief.

Literally *As A is the first letter &c :* the first of our vowels, when pronounced short, is here intended, which is actually the first letter in all alphabets and the meaning of the distich, therefore, is, that, as this letter, however varying in form, is the first in all alphabets, so the same Deity, however varying in his energies and attributes, governs all nature. By translating the word எழுத்து *letters* instead of "alphabet" the sense of this couplet would be—*As the vowel A stands first among the letters* (of the Tamil alphabet) *so the eternal God stands first in the world*—and this in fact, is the meaning given to it in the Latin Commentary. The foregoing version, however, agrees with the reading of Parimēl-azhager, who commenting on it says—தமிழெழுத் துக்கேயன்றி வடவெழுத்திற்கு முதலாதனேக்கி யெழுத்தெல்லா மென்றார் *It is not confined to the Tamil alphabet alone ; seeing*

it to be the first, also, in the Northern (or Sanscrit) *Alphabet he says all alphabets.* It must not be objected to this that உலகு *the world* is in the singular number, as this word like many similar terms in Tamil, has frequently a plural and general signification, as in the 3rd Couplet of Chap. 3rd, where it means the inhabitants both of heaven and earth. Here, moreover, generality may more especially be attributed to it, the adjective எல்லாம் *all* being so placed in the sentence as to qualify both எழுத்து *letters* and உலகு *worlds;* thus affording two readings, namely, அகர முதல வெழுத்தெல்லாம் *as the letter A is first in all alphabets,* and எல்லா மாதி பகவன் முதற்றே யுலகு *the eternal God is chief in all worlds:* instances of such double application of a single term are not uncommon in Tamil.

"So in all worlds"—The Hindus believe not only in a plurality of worlds but in a plurality of systems called அண்டம் of which the entire collection constitutes the பிரமாண்டம் *the universe;* this belief is thus alluded to in the *Tiruvāy-mozhi the words of the holy mouth,* a translation of the substance of the Vēdam, according to the Vaishnavas, into Tamil.

விண்மீ திருப்பாய் மலைமே னிற்பாய் கடல்சேர்வாய்
மண்மீ துழல்வா யிவற்றுள் ளெங்கு மறைந்துறைவாய்
எண்மீ தியன்ற புறவண் டத்தா யெனதாவி
யுண்மீ தாடி யுருக்காட் டாதே யொளிப்பாயோ.

Thou art in the heavens, thou art above the mountains, thou dwellest in the ocean,

Thou revolvest in the earth, but among all these, though everywhere present, thou art everywhere hid;

Thou art among other worlds, among systems beyond the reach of thought,

And thou sportest, also, in my soul: wilt thou ever thus remain concealed without manifesting thy form?

This verse involves philosophic ideas of no small importance, and to impress, therefore, the truth of my translation it may be right to analyze the original expressions. That translated "*thou revolvest in the earth,*" which so immediately opposes the Purānic system of geography and astronomy and which is in itself so just, is in the original composed of the words மண் *Maṇ the earth,* மீது *mīdu in, on above, among,* it must here have the first meaning because it takes the second in the first line and the others in the two last, were it otherwise the rhyme would be incorrect, and உழல்வாய் *uzhelvāy* the second person singular in the future tense of the verb உழலல் *uzhelel* to revolve, used according to idiom in a frequentative sense ; the literal meaning, therefore, is *thou continuest revolving &c.* The line translated "*Thou art among other worlds, among systems beyond the reach of thought,*" is composed of the following words, எண் *En thought,* மீது *midu above,* இயன்றiyanra, the participle past of the verb இயலல் *iyelel to become unite, or collected in companies,* புற *pura other,* அண்டத்தாய் *andattāy,* an appellative noun conjugated in the second person, derived from the Sanscrit word அண்டம், *andam* which literally signifies *an egg, or any thing oval,* here a *sphere, a solar system ;* அண்டத்தான் *andattān* the first form of the appellative, according to the rules of Tamil grammar means either *he who presides over, possesses, or inhabits a system of worlds;* the whole sentence, therefore, might more literally be translated, *Thou dwellest among other systems of worlds collected in companies beyond the reach of thought.*—The notion of a plurality of worlds, which Fontenelle has in modern times made popular in Europe, seems to have been known and admitted in India in the earliest ages.

"Th' eternal God"—The compound ஆதிபகவன், thus rendered, bears correctly that signification, but the literal meaning of the first member of it ஆதி is *the first, the beginning;* both the terms are of Sanscrit derivation, and the com-

pound, which follows, therefore, the rules of that language, is the only instance of the kind that occurs in this division of the work.

II

கற்றதனு லாய பயனென்கொல் வாலறிவ
னற்றா டொழாஅ ரெனின். (உ)

What is the fruit that human knowledge gives,
If at the feet of him, who is pure knowledge,
Due reverence be not paid?

This version is nearly literal and requires no explanation. The term here used to designate the Deity வாலறிவன் *he who is pure intelligence* has immediate reference to ஆதிபகவன் in the preceding distich, as have all similar phrases throughout this chapter.

"If at his feet"—In this and the following couplets the words, *the worshippers of his feet,* to express reverence, and *those who are united to his feet,* to express obedience, are used in the original; such use probably originated in the practice of substituting in the act of worship a material image for the immaterial idea. The sacred writers, however, do not reject similar phrases and they are no doubt employed by Tiruvalluver in a figurative sense, as the being he addresses in this chapter is evidently the Eternal One, "*to whom there is none similar;*" whom no symbol can express and no form design.

III

மலர்மிசை யேகினான் மாணடி சேர்ந்தார்
நிலமிசை நீடுவாழ் வார். (ங)

They who adore his sacred feet, whose grace
Gladdens with sudden thrill the fervent heart,
High o'er the earth shall soar to endless joy.

The allusion in the original could not by any form of words be preserved so as to be intelligible to the European reader ; in this version, therefore, the commentary rather than the text, is followed. மலர் from மலர்தல் *to blow as a flower* means literally *a full blown flower,* and figuratively *a glad heart, a rejoicing mind,* thus அவனுள்ள மலர்ந்தது *his mind or heart blew as a flower,* that is *rejoiced,* அவனுள்ளத்தை மலர்வித்தான் *he caused his heart to rejoice.* The original, accordingly, is மலர்மிசை யேகினன் *he who passes suddenly over the full blown flower,* that is, *who passes suddenly over the rejoicing heart* and it alludes to the sudden afflatus of the divine spirit into the mind of the favored devotee, which purifies him from sin, detaches him from all mundane affections, and exempts him from the misery of future birth ; to the effects of that grace, which "passeth all understanding," which at once converts unrighteousness into righteousness, and which is vouchsafed to the sinful Publicain while it is withheld from the sinless Pharisee. The passage is thus interpreted by Parimēlazhager அன்பா னினைவார துள்ளக் கமலத்தின்க ணவர் நினைந்த வடிவொடு விரைந்து சேறலி னேகினன் which may be thus freely rendered, *he who passes suddenly over the lotos-flower of the heart of those who think on him with affection, appearing to their mind's eye in that form in which their several systems of religious belief lead their imagination to represent him.* He adds இதனைப் பூமே னடந்தா னென்பதோர் பெயர்பற்றிப் பிறிது கடவுட் கேற்றுவாரு முளர் *There are some who apply this expression to another Deity, whom they denominated Pūmēnadandār he walks on flowers:* those here referred to are the Samaner or Jainer, who represent their twenty fourth Tirthacas, in Tamil jointly called Arugen from the Sanscrit *Arhah meritorious,* standing on a lotos flower beneath a Pindi or Aśōca tree crowned by a triple umbrella. The Samaner claim Tiruvalluver as belong-

ing to their sect and adduce this verse in support of their claim.

"High o'er the earth"—the words of the original நிலமிசை may mean *on the earth* and the whole second line, therefore, may be rendered they *shall live long on the earth*; all the commentators, however, give it the meaning here assigned to it. The Latin translation is "in loco terræ superiori diu vivet— —id est in cœlo æternum beabitur," and the paraphrase of Parimēl-azhager எல்லா வுலகிற்கு மேலாய வீட்டுலகின்க ணழிவின்றி வாழ்வார் *They shall live without decay in the world of final beatitude, above all worlds.* This interpretation of the term, மிசை *over, above,* is certainly correct for it is only by a lapse from its proper meaning that it signifies *on.*

IV

வேண்டுதல்வேண் டாமை யிலானடி சேர்ந்தார்க்
கியாண்டு மிடும்பை யில. (ச)

To him, whom no affection moves nor hate,
Those constant in obedience, from all ill
In this world and the next, are free.

"Whom no affection moves nor hate"—this, though it conveys the general idea, is not an exact translation, வேண்டாமை may be more properly rendered *aversion* than hatred and the whole sentence, as explained by Parimēl-azhager, ஒருபொருளையும் விழைதலும் வெறுத்தலு மில்லாதவன் *he who is not affected to anything, nor averse from anything*; or, simply, *he who is without bias.* This expression வேண்டுதல் வேண்டாமை is intended to apply to the state ascribed by Hindu writers to the all-pervading Spirit, when they say it is the universal Witness, taking cognizance of all things, whether good or evil, but affected by none, and it describes in other words the fifth of the eight attributes admitted by the Āgamas, as explained after the 9th verse of

this Chapter. The attribute indicated by the terms there used is the immateriality of the deity and they are so rendered ; the more literal translation however, would be *that which cannot from it's nature be affected by the incidents of matter.*

"From all ill in this world and the next is free"—Man is naturally liable to affliction according to the Hindus from three sources, namely, from himself, from others, and from God. It is from religion alone, the author says, he can, derive that right knowledge which delivers him from the first, raises him above the second, and averts from him the third.

V

இருள்சே ரிருவினையுஞ் சேரா விறைவன்
பொருள்சேர் புகழ்புரிந்தார் மாட்டு. (௫)

Those who delight with fervent mind to praise
The true and only Lord of heav'n and earth,
No false ideas of right and wrong can cloud.

"Lord of heav'n and earth"—the original word here used to designate the Deity is *இறைவன்* which means *a lord, a prince,* definitely *the Lord, God :* the two latter terms are not expressed, but clearly implied, as is, also, the preceding epithet "only," the words of the original, *பொருள்சேர் புகழ் praise connected with the reality or real nature* of God, manifestly including the idea of the divine unity.

"Right and wrong"—literally *both deeds,* that is *நல்வினை all acts according to the law,* whether moral or ritual observances, and *தீவினை all acts contrary to the law.* The orthodox Hindus hold that the works of the law, by exercising the mind in the contemplation of divine things and gradually purifying it from its grosser propensities, are the only means by which a true knowledge of God can be ob-

tained ; but that when once in possession of this knowledge, works of every kind, the worship of the inferior deities, the performance of the sacrifices of the Śruti, the ritual observances of the Smrīti, distinction of meats and even moral obligations are of no further efficacy and the enlightened devotee perceives that the importance he has hitherto attached to them has arisen solely from the illusions of Māyā from which he is for ever released. Hence the expression "false ideas," the original of which is இருள், literally *darkness*, but here used in the acceptation of மயக்கம் *ignorance, inebriation, mental delusion.* Parimēl-azhager thus explains this distich,—இன்ன தன்மைத்தென வொருவராலுங் கூறப்படாமையினவிச்சையை யிருளென்றும்-நல்வினையும் பிறத்தற் கேதுவாகலினிருவினையுஞ் சேராவென்றுங் கூறினர்-இறைமைக் குணங்களிலாயினுரை யுடையரெனக் கருதி யறிவிலார் கூறுகின்ற புகழ்கள் பொருள்சேரா வாகலி னவை முற்றவு முடைய விறைவன் புகழே பொருள்சேர் புகழெனப்பட்டது *He calls that mental delusion which arises from matter, the nature of which no one can explain,* darkness *and, as good works are the cause of mortal births, he says the effect both of good and bad works ceases. The praises addressed by the ignorant to beings whom they imagine to be deities, but who possess none of the qualities of the divine nature, not being founded in reality, it is here said that the praise of the Lord, who possesses all these qualities, is the praise of reality.* The word அவிச்சை rendered *mental delusion* is a corruption of the Sanscrit term சுவிஜ்ஞா formed from the root ஜ்ஞா *know* by the incrementive வி prefixed and the privative சுஃ this word, though frequently used in high Tamil, like many other of the same derivation is not found in the dictionaries.

VI

பொறிவாயி லைந்தவித்தான் பொய்தீ ரொழுக்க
நெறிநின்ருர் நீடுவாழ் வார். (சு)

Those who pursue the path of his true law,
Who is of sensual organs void, in Heaven
Shall dwell in never-ending bliss.

"Sensual Organs"—in the original பொறிவாயி லைந்து *the five portals of sense,* according to Parimēl-azhager மெய்வாய் கண்மூக்குச்செவி *the body, mouth, eye, nose and ear;* God, being purely spiritual, is void of those organs, but is to be contemplated as being all eye, all ear &c. as he possesses the energy of any sense innately, not derived, as in material beings, from the excitation of the corporeal organ.—The first part of this distich பொறிவாயி லைந்தவித்தான் may, also, be rendered *he who destroys the five senses* by relieving those who obey his laws from future births and making them participant in his spiritual nature.

"Shall dwell in endless bliss"—the expression is the same as that which concludes the 3rd distich of this chapter, namely நீடுவாழ்வார் which means literally *they shall live durably,* but is interpreted by all the Commentators as applying to the state of final beatitude.

VII

தனக்குவமை யில்லாதான் றுள்சேர்ந்தார்க் கல்லான்
மனக்கவலை மாற்ற லரிது. (எ)

The anxious mind, against corroding thought,
No refuge hath, save at the sacred feet
Of him to whom no likeness is.

"Corroding thought"—this version but faintly expresses the meaning of the original; மனக்கவலை literally *anxiety or restlessness of mind,* here includes every grief "that flesh is heir to," every affliction that arises from the connection of the immortal spirit with perishable matter, which causes in the Soul a continual anxiety to shake off her "mortal coil" and to rejoin that heavenly source whence

she is derived, and which in Tamil is expressively called (வீடு) *her home*. This explanation is furnished by Parimēl-azhager; his words are தாள் சேர்ந்தார் பிறவிக்கேதுவாய காமவெகுளிமயக்கங்களே மாற்றமாட்டாமையிற் பிறந் தவற்றுன் வருந் துன்பங்களு ளழுந்துவ ரென்பதாம் *They who are not united with his feet* (not constant in obedience to him), *having been born again from their not being able to release themselves from desire, anger, and the various delusions which are the causes of human births, are said to be overwhelmed with affliction by these delusions.*

"Of him to whom no likeness is"—the Latin commentary renders the original "qui sibi similem non habet," but as உவமை is an abstract noun it ought to be qui sibi similitudinem non habet. The author says, not merely that there is none like the deity, but that there is no similitude by which he can be described, no figure of human speech by which his nature can be expressed.

VIII

அறவாழி யந்தணன் றாள்சேர்ந்தார்க் கல்லாற்
பிறவாழி நீந்த லரிது. (அ)

Hard is the transit of this sea of vice,
Save by that Being's gracious aid, who is
Himself a sea of virtue.

"Sea of vice"—அறவாழி *the Sea of virtue* occurring at the beginning of the couplet as an epithet of the Deity, பிறவாழி *the other sea* signifies, consequently, the sea of that which is different from virtue, that is of vice: Tiruvalluver frequently uses this term, பிற to designate the opposite of some quality or thing previously mentioned.

"That Being's gracious aid"—the term here used as a name of the Deity அந்தணன் is derived from அம் *beauty* and தண்மை literally *coolness, freshness*, figuratively *kind-*

ness, mercy, and the compound means, therefore, *beautifully merciful.* This word is not found in the dictionaries among the names of the Supreme Being, but as a title of Brahma and of Arugen : in reference to the latter Parimēl-azhager says,—அறவாழி யென்பதனைத் தருமச்சக்கரமாக்கி யதனையுடைய வந்தணனென் றுரைப்பாரு முளர் *there are some who explain the term aravāzhi as referring to that Andanen who caused and possesses the circle of virtue.* ஆழி signifies *a circle* as well as *the sea,* and the title அறவாழி யந்தணன், though assigned by the R. C. J. Beschi in the Sadur-agarādi to the Supreme Being, is in all other Tamil dictionaries given to Arugen. The Jainer refer, under this interpretation, to this distich for further proof of Tiruvalluver having belonged to their sect.

IX

கோளில் பொறியிற் குணமிலவே யெண்குணத்தான்
றாளை வணங்காத் தலை. (கூ)

Of virtue void, as is the palsied sense,
The head must be, that bows not at his feet,
Whose eight-fold attributes pervade the world.

"*As is the palsied sense*"—the original says *the irreverent head is like an organ of sense void of it's peculiar property,* as an eye, which has lost it's sight, or as an ear that is deaf: the effect of the palsy being thus to destroy the powers of all the organs; this version, though not exact to the words, evidently conveys the general idea of the author.

"Whose eight-fold attributes pervade the world"—Preparatory to the detailed consideration of this verse, of which it is especially worthy, I shall give a literal translation of the whole couplet.

The head which does not worship the feet of him who has eight qualities has itself no quality, being like an organ of sense, which has not it's peculiar property.

The qualities here intended are the principal attributes of the deity, limited by the Author to *eight*. An enquiry into the deviation and purport of the terms by which these are expressed will tend to elucidate the notions received among the Hindus respecting the nature of the Godhead ; I shall examine, therefore, at some length the commentary of Parimēl-azhager on this verse, adding, for the sake of further illustration, an explanation of the attributes as contained in the Vedas. Moreover, to shew in what degree the Catholic writers have availed themselves of the terms in use among the several Hindu sects and with what ingenuity they have contrived to render them the vehicle of their own doctrines, I shall state those employed by the R. J. C. Beschi and others to express the *six* attributes admitted by them. The commentary of Parimēl-azhager is as follows,—எண்குணங்களாவன - தன்வயத்தனுதல் - தூயவுடம்பினனுதல் - இயற்கை யுணர்வினனுதல்-முற்றுமுணர்தல்-இயல்பாகவே பாசங்களை நீங்குதல் - பேரருளுடைமை - முடிவி லாற்றலுடைமை - வரம்பி லின்பமுடைமை - எனவிவை: இவ்வாறு சைவாகமத்துட் கூறப்பட்டன - அணிமாவை முதலாகவுடையவ னெனவும் - கடையிலாதவறிவை முதலாகவுடையவ னெனவு முரைப்பாருமுளர். This passage indicates three explanations of the expression occurring in text, " eightfold attributes;" namely, first that given by himself from the Āgamas ; secondly, that given by those *who say that the qualities termed* animā *and the rest are meant ;* thirdly *those enumerated in the verse commencing* cadeiyillāda- aṟivu.

First, with respect to the attributes as propounded in the Āgamas, I shall analyze the several phrases here used, giving the meaning of each as usually explained by Hindu writers. First, தன்வயத்தனுதல் from தன் *his own* வயத்தன் *possessor* ஆதல் *to be*: the souls of material beings are necessarily subjected to matter, with which they are connected and independently of which they cannot act ; this is called பசுபாசம் *the bondage of the Soul,* from which the immaterial spirit is free. This attribute may be translated *The Indepen-*

dent, or, after Beschi, as that, which is independent of all must be paramount to all,—*The self-existent Lord of all.* Secondly, தூயவுடம்பினனுதல் from தூய *pure* உடம்பினன் *embodied* and ஆதல் : not subject like created beings to the incidents of birth, life and death and all the illusions of mundane existence, but assuming at pleasure, for the purpose of manifesting himself, a corporeal form of perfect purity ; it may be rendered,—*The Ever-Pure.* Thirdly, இயற்கையுணர்வினனுதல் from இயற்கை *nature, property* உணர்வினன் *he who possesses knowledge* and ஆதல்; not acquiring knowledge through the medium of the sensual organs, by penance, meditation and other means, but possessing it intuitively,—*The intuitively Wise.* Fourthly, முற்று முணர்தல் from முற்றும் *wholly, entirely* and உணர்தல் *to know ;* he whose faculties, not subjected to the alternations of watchfulness and sleep, nor liable to any interruption, are at all times in active operation,—*The infinitely Intelligent.* Fifthly, இயல்பாகவே பாசங்களை நீங்குதல் from இயல்பு *nature* பாசங்களை *snares, bonds* and நீங்குதல் *to be separated from* neu.; he who, though constantly witnessing the operations of matter, cannot by his nature be affected by it's illusions or impeded by it's restrictions,—*The Immaterial.* Sixthly, பேரருளுடைமை from பேர் *great* அருள் *kindness, mercy* and உடைமை *possession,—The Most merciful.* Seventhly, முடிவி லாற்றலுடைமை from முடிவில் *endless* ஆற்றல் *power* and உடைமை: he who whose power is constant being subject neither to increment nor decrement,—*The infinitely Powerful.* Eighthly, வரம்பி லின்பமுடைமை from வரம்பில் *boundless* இன்பம் *happiness* and உடைமை: he whose happiness is not liable to destruction or intermission,—*The infinitely Happy.*

Secondly, the qualities referred to in Parimēl-azhager's commentary by the words " animā *and the rest" the ashta aiswaryam* or *ashta mahā siddhi, the eight great powers,* are not properly the attributes of God, but certain faculties

appertaining indivisibly to divine nature, and, as such, not confined to the Supreme Being alone, but participated by all who rank as Deities. The possession of these powers constitutes the distinction between divinity and humanity, they are innate to the superior Deities, as Brahma, Vishnu, Siva and Indra, but they may be obtained by other beings and even by men by the performance of the *aṭha-yōgam* and are exercised, accordingly, by Nārada, Atri and the other Rishis and Patriarchs, who have acquired them by this means. They are thus enumerated in the Amara-simha and explained in the Commentary on that work entitled Guru-bāla-prabōhica. First, கநிமா *animā*; the power of reducing his bulk to the size of an atom. Second, மஹிமா *mahimā*; the power of increasing his bulk illimitably. Third, கரிமா *garimā*; the power of counteracting the law of gravity by rendering himself heavy. Fourth, லகிமா *leghimā*; the power of counteracting the law of gravity by rendering himself light. Fifth, ப்ராப்தி *prāpti*; the power of obtaining the fulfilment of every desire. Sixth, ப்ராகாம்ய *pracāmya* the power of penetrating everywhere, unrestrained by natural obstacles. Seventh, ஈசிதா *īśitā* the power of compelling all creatures to act according to the will of the possessor. Eighth, வாசிதா *vāśitā* the power of assuming any shape at pleasure.

Thirdly, the verse referred to in the commentary as containing an enumeration of the attributes differing from that given is the following:

கடையிலா ஞானத் தோடு காட்சிவீ ரியமே யின்பம்
மிடையுறு நாம மின்மை விதித்தகோத் திரங்க ளின்மை
யடைவிலா வாயு வின்மை யந்தரா யங்க ளின்மை
யுடையவன் யாவன் மற்றிவ் வுலகினுக் கிறைவ னுமே.

Of the eight attributes here mentioned four are positive and four negative. The positive attributes to each of which the epithet கடையிலாத, endless *infinite* must be considered as common, are—first, ஞானம் *infinite wisdom*; secondly,

காட்சி *infinite intelligence;* thirdly, வீரியம் *infinite power;* fourthly, இன்பம் *infinite happiness.* The negative attributes are—first, நாமமின்மை *without a name;* secondly, கோத்திர மின்மை *without a tribe;* thirdly, ஆயுவின்மை *without senility;* fourthly, அந்தராய மின்மை *without impediment.* This verse the 76th of the 12th Part of the Dictionary entitled Sulāmani-Nigandu follows the doctrines of the Jaina sect to which the author, Mandalapurusha, belonged. The attributes are similarly enumerated, with the exception of the last, in the following explanation of this couplet in the commentary on the Curals in use among the Jainer attributed to Cavi-rāya-panditen ;—சுவாமிக் கெட்டுக் குணங்களாவன—அனந்த ஞானம் — அனந்த தரிசனம் — அனந்த வீரியம் — அனந்த சுகம் — நிர் நாமம் — நிர்க்கோத்திரம் — நிராயுஷியம் — சகலசம்மியக்த்துவ மென்னு மிந்த வெட்டுக் குணங்களே யுடைய சர்வக்கிஞன் பாதங்களே வணங்காத தலே பிணத்தோடே சரி யென்றவாறு. The terms here employed are Sanscrit; அனந்த is the same as கடையில்லாத ; the second attribute அனந்த தரிசனம் signifies *infinite perception,* corresponding nearly with the expression used in the preceding enumeration, but the last differs considerably being composed of the words ஸவ *all* and ஸௌக்ய *goodness* and signifying *The All-bountiful:* in some dictionaries this attribute is அழியா வியல்பு *indestructibility.* According to the Jaina doctrine these attributes are considered as perfections of the divine nature, contra-distinguished to an equal number of defects to which human nature is subject ; these are thus enumerated in the verse following that above quoted from the Nigandu.

மன்னிய வறிவு காட்சி மறைத்தல்வே தனியத் தோடு
துன்னுமோ கனிய மாயுத் தொடர்நாம கோத்தி ரங்கள்
முன்னுறு மந்த ராய மொழிந்தவெண் குற்ற மாகும்
இன்னவை தீர்ந்தோ னியாவ னியாவர்க்கு மிறைவ னுமே.

The eight defects here stated are—the imperfection of human wisdom, the obscuration of intellect, the weakness to

which man is liable, either from pleasure or pain, the delusion to which he is subjected by desire and other passions, designation by name, division into tribes and families, decay from old-age, and, finally, the thraldom in which he is held by the various impediments that matter opposes to his exertions. In the last line of the preceding verse the author says, *he who possesses all these qualities is the Lord of this world,* and in concluding this he adds, *he who is free from all these defects is the Lord of all.* The Jainer reckon one hundred and forty eight variations of the eight defects here stated.

The beings subject to these defects are man and other creatures, entangled in the bonds of matter and liable to mortal births ; that being, who is not only free from these defects, but has attained the contrary perfections, has released himself from the bonds of matter and is no longer subject to mortal births, is God, the Supreme Being. Imperfection may be compared to darkness and perfection to light ; darkness, it is true, is only the absence of light, but in order of existence it precedes it, for light accedes to darkness not darkness to light ; where darkness is and has ever been light may come, but where light is darkness cannot come: imperfection, therefore, like matter, of which it is the attribute, is without beginning, eternal *exparte ante.* But, though defect is thus originally inherent in nature, it is not permanent and all beings, consequently, may free themselves from it. Perfection is not inherent but attainable ; it is the ultimate end of nature, towards which all her operations tend. When, therefore, a being has divested himself of inherent defect, he necessarily attains perfection,—he becomes God.

Before this ultimate state can be obtained, however, there are many intermediate stages to be passed, extending in a continued chain of being from the lowest hell (*nigōdam*), from which there is no redemption, to the highest heaven

(*aham-indra-lōcam*) attainable only by those who are destined to the exalted state of Arhah. In each of these stages, beings are subjected to the defects enumerated in a greater or less degree and to the different species of them according to their kind: thus demons and those punished in the various hells are liable to them all, or released from the effect of some only to increase their torments; vegetables and animals with imperfect organs are afflicted by them in a greater degree, animals with perfect organs and man in a less ; the well instructed Samanen, if he persevere in virtue, must soon be released from them and the holy Digambara, on quitting the world, is divested of the whole, clothed in perfection and assured of final beatitude.

This state (*mōcsham*) is attainable by the human race only and by none other, not even by the Deities, who to obtain it must again submit to human birth. Those who have attained to this state are no longer subject to the laws of nature, or, to express it more appropriately, are no longer liable to natural imperfection ; no change, therefore, can affect them, no evil reach them, no sin stain them; they rest in perfect equality and infinite happiness. They are not merely equal, they are the same, as they constitute but one essence and that essence is God. But of those who have reached this final stage of existence there is a certain number, who, though not really differing, are more eminently distinguished than the rest : these are the Jina or Tīrthaca, who revealed to mankind the sacred books on which the religious belief and practice of the Jainas is founded, namely the Prathamānu-yōgam, Caranānu-yōgam, Charunānu-yōgam, Dravyānu-yōgam, which, though differing totally from the other writings known by that name, the Rich, Yejush &c. are also called the four Vēdas. The Tīrthacas successively descended from the highest heaven to the earth, were born in a human form and, having fulfilled the purposes for which they appeared, attained the state of final beatitude and jointly

constitute the deity to whom the worship of the Jainas is addressed, known, as already stated by the common name of the Arugen or Arhah and by a variety of others of Tamil and Sanscrit origin detailed in the several dictionaries. This worship is solely prompted by gratitude; for no further benefit can be expected from the Tirthacas, who in the enjoyment of ineffable bliss concern themselves no longer with the affairs of the world. No outward worship is ever addressed by the Jainas to the Supreme Being, who being immutable cannot be affected by human prayer or praise; the capacity for ultimate perfection and eternal beatitude is indeed acquired by meditating on him, but that beatitude is obtained by the acts of the devotee, not vouchsafed by the grace of the Deity.

The attributes, as stated in the Vēdas differ, in terms and arrangement at least, from those deduced from the Āgamas. Two enumerations are commonly referred to; one is found in the Dahara-vidya-pracarana, a chapter of the Chāndōgya, an Upanishat of the Sāma-vēda, and is called *gunāshtacam the eight attributes*, and another in the Mantra-sāstra, an abstract of part of the Atharvana-vēda, this is named the *gunashatcam the six attributes*. The termination *twam*, answering to the English *ness* and used to form abstract nouns, is generally, added to the Sanscrit terms employed to express the attributes; it is omitted, however, in the first series, as the use of appellatives will render the explanation more intelligible. The attributes of the *gunāsht acam* are thus stated. First, அபஹதபாப *apahata-pāpma from* அபஹந்தி *apahanti to destroy totally* and பாபம் *pāpam sin,—The Exterpator of sin.* Secondly, ஸர்வகாரண *servacārana,* from ஸர்வ *serva all* and காரண *cārana a cause,—The universal cause.* Thirdly, ஸர்வநியாமக *serva-niyāmaca,* from ஸர்வ *serva* and வ்யாபக *vyāpaca he who pervades,—He who pervadeth all.* Fourthly ஸர்வ நியாமக *serva-niyāmaca,* from ஸர்வ *Serva* and நியாமக *niyā-*

maca he who fixes, appoints,—He who establisheth all. Fifthly, நித்ய *nitya eternal—The Eternal.* Sixthly, அக்ரித்ரிம தயாளு *acritrima-dayālu* from அ *a privative,* க்ரித்ரிம *critima* a peculiar derivation from க்ரு *cṛ do, act,* meaning *that which is produced by some act,* and தயாளு *dayālu he who shews favor;* the whole compound, therefore signifies *—He who showeth mercy without regarding the acts of those to whom it is vouchsafed.* ப்ராப்ய *prāpya;* the meaning of term ப்ராப்யம் is explained by the words ப்ராப்தும்யோக்யம் *that which is worthy to be obtained,—He who ought to be obtained,* ப்ராபக *prāpaca;* this word, of the same derivation as the foregoing, denotes *the agent or cause* and signifies, *—He who causes the obtainment of beatitude.* The two last attributes are founded on the peculiar tenets of the Adwaita, or Vēdānta schools, which declare absorption into the essence of the Godhead to be the state of final and immutable beatitude; the Deity is consequently, both *prāpya,* the *object* which all should be desirous to obtain and *prāpaca* the *agent,* by the operation of whose grace, independently of the works of the law, that object is obtained.

The attributes comprized under the common term *gunashatcam* are—first, ஸர்வஜ்ஞாநத்வம் *serva-jnyānatwam, Omniscience*: secondly, ஸர்வ ஸ்வதந்த்ரத்வம் *serva-swatantratwam, Omnipotence;* the two last members of the compound ஸ்வ *own* and தந்த்ர *free-will* signify literally *independence*: thirdly, நித்ய த்ருப்தத்வம் *nitya-truptatwam, eternal Felicity*: fourthly, அநுத்தபலத்வம் *aluctabalatwam infinite Power*: fifthly, அநாதிபோதத்வம் *anādi-bodhatwam Knowledge without beginning*: sixthly, அநந்தரூபத்வம் *ananta-rūpatwam,* lit. *form without end, Omnipresence.* These are, also, called *śacti-shatcam the six powers,* but they must not be confounded with the *siddhi* above mentioned, from which they differ in meaning and application, as they are the incommunicable attributes of the living God; of him who is the ultimate object of all worship and of whose

various energies every name the human imagination has deified is but the type. These Attributes, as they agree in number, so they will be found to vary but little in meaning from those which follow.

Vīra-māmuni, by which title the R. C. J. Beschi is best known as a Tamil author, in the 27th book, ஞாபகப்படலம், of his epic poem the Tembāvani, commencing with the 156 and ending with the 163 verse, introduces Joseph the husband of Mary explaining the attributes of the Deity : of these I shall quote only the two first, as the remaining six contain merely the separate illustration of each attribute, of which a shorter and, therefore, more perspicuous explanation will be given from another work. To each verse of this poem the author has added a prosaic gloss, frequently expanding into a comment, from which, as affording a fuller view of the subject than the text, the translation is made.

ஈறில நன்மை நிறைவுமோர் குறைமுற்
றின்மையுந் தொழத்தகுந் தெய்வ
மாறில வியல்பே வேரிதாய்க் கிளைத்து
வரும்பல சினையென நூலோர்
ஆறிலக் கணங்க ளுரைத்தவை யுள்ளோ
ணுண்டகை யிலனல னென்னூர்
தாறில சுடரை மைவரிந்தன்ன
சாற்றுதும் புன்சொலா லவையே.

மட்டின்றி யெல்லா நன்மைநிறைவு மெல்லாக் குறை யின்மையு மென்றிவ்விரண்டே யெவரும் வணங்கத்தகு மெய்க்கடவுட் குரிய மாறுதகுணமதாமே — இது வேராகக்கொண்டு கிளைத்த பல கொம்புகளின் றன்மையா லிக்குணத்தை விரித்து நூலோர் மெய் யானதேவனே யறிவதற் காறிலக்கணங்களைச் சொல்லி யவையெலா முடையோன் றேவனே யென்னு ரவற்றுலொன்றுயினுங் குறைந் தெல்லாவற்றையுமில்லாதவன் றேவனல்ல வென்னூர். ஆகையா லளவிறந்த கதிருளசூரியனே மையாலெழுதிறைற்போல நானுமென் புன்சொல்லா லத்தேவராறிலக்கணங்களைச் சொல்லிக்காட்டுவே னென்னுன் சூசையென்க.

தன்வயத் தாதன் முதலில னுதல்
தகும்பொறி யுருவில னுதல்
மன்வயத் தெல்லா நலமுள னுதல்
வயின்றொறும் வியாபக னுதல்
பின்வயத் தின்றி யொருங்குட னனைத்தும்
பிறப்பித்த காரண னுதல்
பொன்வயத் தொளிர்வான் முதலெலா வுலகும்
போற்றுமெய் யிறைமையி னிலையே.

தன்னுலாதலுந் துடக்கமின்றி யாதலுமைம்பொறிக்குரிய வுரு வில னுதலு நிலைபெற்ற சகலநன்மையுள னுதலு மெங்கும்வியாபக னுதலுந்தன்னையல்லாதோ ருதவியின்றி யெல்லாவற்றையு மொருங் குடன் படைத்த வாதிகாரண னுதலு மென்றிவ் வாறிலக்கணங்கள் பொன்னெளிர்வானுலகு முதலெவ்வுலகும் வணங்கத்தகுமெய்க்கட வுளின் றேவதத்துவமிதே யென்றுனென்க.

Infinite goodness extending to all and the absolute deprivation of all defect, these two are the appropriate and unvarying attributes of the true God, worthy to be adored by all. From this root the six attributes by which the wise have endeavoured to convey a knowledge of the true God have arisen like branches ; they say that he who possesses all these is God, but that he who is deficient in one must, also, be deficient in the rest and, consequently, not God. Therefore, said Joseph, even as they attempt to depict in ink the sun with unnumbered beams, will I in language all inadequate endeavour to explain the six attributes of the Deity.

Existing by himself ; existing without beginning ; existing independently of the organs of sense ; being possessed of everlasting and universal goodness ; pervading all space ; being the first cause by which all things were created at once and without assistance :—these six attributes describe the divine nature of the true God, worthy to be adored in the heavens, shining like gold, and in all worlds.

These *six* attributes, expressed in the same terms, are, also, found under the word குணம்-சு in the Togei-yagarādi

or third division of Vira-māmuni's Sadur-āgarādi, or dictionary of the high Tamil in four parts, and they are, also, enumerated in the commentary on the following couplet, which contains the invocation prefixed to the Part treating on prosody in his Grammar of the high Tamil, entitled Tonnūl-vilaccam.

யாப்புற நலமெலா மிணைந்தவோர் சட்குணன்
காப்புற வடிதொழீஇக் காட்டுதும் யாப்பே.

Having, to obtain his aid, worshipped the feet of the only God, who united with all good, possesseth the six attributes, I proceed to explain the rules of Prosody.

These terms, however, are not in common use in the service of the Catholic church though they are known to all Christian natives conversant with the writings of Vīramāmuni: I add, therefore, an explanation of each in the words by which these attributes are more generally expressed. First, தன்வயத்தாதல் is explained by the words சறுவேசுவரன் தானுயிருக்கிறார் *he is of himself the Lord of all*; secondly, முதலிலனுதல்—அனுதியாயிருக்கிறார் *he is Eternal;* thirdly, உடம்பிலனுதல்—சரீரமில்லாமலிருக்கிறார் *he is Immaterial*; fourthly, எல்லாநலமுளனுதல்—அளவில்லாத சகல நன்மைச் சுரூபியாயிருக்கிறார் *he manifests himself in everlasting and universal goodness*; fifthly, எங்கும் வியாபகனுதல்—எங்கும் வியாபித்திருக்கிறார் *he pervadeth all space*; sixthly, எவற்றிற்குங் காரணனுதல்—எல்லாவற்றிற்கு மாதிகாரணமா யிருக்கிறார் *he is the First Cause of all.* The first of these attributes is expressed by the same term as the first of those taken from the Āgamas, and it agrees with the third of those from the Sulāmani Nigandu, with the fourth of the series from the Sāma, and the second of that from the Atharvana-vēda. In like manner each of the remaining five, though not in all, will be found in one of the preceding series. Thus, the second, not found in the series from the Āgamas, is the same

as the sixth of that of the Jaina sect and the fifth of the gunāshtacam and gunashatcam.

The terms used by Beschi are Tamil and, as is evident, are partly borrowed from those in use among the Hindus; the explanation of them, in which the principal terms are of Sanscrit derivation, is taken from the Mantra-mālei, containing the principal part of the liturgy of the Catholic church composed by Tatwa-bodhaca-swāmi, the R. Robertus Nobili. This writer has, also, given an elaborate disquisition on the attributes in his work entitled Jnyāna-upadēsam extending from the beginning of the third to nearly the end of the seventh lecture (பாடம்) of the first book (முந்தின காண்டம்). Although the style of this work does not entitle it to rank among compositions in the superior dialect of the Tamil, the following extracts are so immediately connected with the present subject and afford such lively specimens of the peculiar spirit of this Indo-European writer, and of the felicity and precision with which he has rendered into Tamil the phraseology of the schools, that they cannot fail to be acceptable both to the Tamil and English reader. The first passage forms the concluding paragraph of the third lecture and contains the exposition of the third attribute, the immateriality of the Deity; the second is an abridgement, preserving the words of the author, of the fourth lecture on the fourth attribute, or the goodness of the Deity.

சறுவேசுவரன் தானுயிருக்கிறரென்று மெப்போது மிருக்கிற ரென்று மங்கீகரித்தோமானுல் நமக்குச் சரீரமிருக்கிறதுபோலே யவருக்குச்சரீரமுண்டென்று சொல்லக் கூடாது — அதேனென்றுல் மட்டோடேகூடியிருக்கிற பலபல வவயங்களினுலே சரீரமானது கூடின பொருளாயிருக்கக்கொள்ள வவயவங்களையுண்டாக்கி யன்னி யோன்னியமா யதுகளைக் வுட்டுகிறவ னுண்டாயிருக்கவேணும்— ஆனபடியினுலே சரீரமானது தானுயிருக்கிற பொருளாகமாட் டாது—ஆகையாலே தானுயிருக்கிற சறுவேசுவரன் சரீரத்தோடே கூடின பொருளென்று விசாரிக்கவொண்ணுது—இப்படியே சரீர

மில்லாதவரென்கிறது சறுவேசுவரனுக்கு மூன்றும்லக்ஷணமென்று சொல்லுவாயாக. இது விப்படியிருக்கையிலே சறுவேசுவரன் தலேயிலேயானலு மார்புமுதலான ஸ்தலங்களிலே யென்கிலும் ஸ்திரீயைக் கொண்டிருக்கிறரென்று மங்கங்கே விவாகம் பண்ணினரென்று மங்கங்கே வேசிவீட்டுக்குப் போனரென்று மிதுமுதலானவீண்விளேயாட்டுகளே விளேயாடினரென்று மங்கீகரிக்கிறது அறிவின் குறைச்சலினுலே வருகிறதுந் தவிர மகாபாவத்துக்குக் காரணமாயிருக்குமென்கிறதற்குச் சந்தேகப்படாதே சறுவேசுவரனனவர் தானுயிருக்கிறவருமா யெப்போது மூள்ளவருமாய்ச்சரீரமில்லாதவருமாயிருக்கிறபோதே யவருக்கு ரூப மே தென்று இனிமேற் சொல்லத் தக்கதாகும்—இது நாலாம்பாடத்திலே வெளிப்படுத்துவோம்.

If we consider the Omnipotent to be self-existent and eternal, we cannot say that he has a body like our bodies; for when a being exists connected with a body composed of limbs finite in their nature there must exist some one by whom those limbs were formed and united together. Therefore a self-existent being cannot be corporeal, and, consequently, the self-existent Lord of all cannot be admitted to be a corporeal being. Thus it is established that immateriality is the third attribute of the Deity. As this is so, to admit that the Omnipotent has a female on his head (as Siva) or on his breast (as Vishnu), that in one place he contracts marriage and in another frequents the house of a prostitute, and that he amuses himself with these, and idle vagaries like these, there is no doubt, can arise only from defect of understanding and must be productive of the greatest turpitude. As the Omnipotent is Self-existent, Eternal and Immaterial, it will be proper to describe what form he really has and this I shall explain in the fourth lecture.

இதிலே யவசியமா யறியவேண்டிய வொரு விசேஷமுண்டு—அதேதென்றுற் காரணமானது காரியத்துக்கு நன்மையெல்லாங் கொடுக்கிறதென்கிறது—காரியத்தைக் காரணமான துண்டாக்கிறதென்று சொல்லப்படும்—காரணத்தினுலே கொடுக்கப்படுகிற நன்மை

காரியத்திலே யிரண்டு வகையா யிருக்கலாம்—ஒரு வகை யாவது—காரியத்திலே யிருக்கிற தெல்லாங் காரணத்திலே சரியா யிருக்கிறது—இந்த வகையிலே அக்கினி யக்கினியைச் செனிப்பிக் கும்—சிங்கத்தைச் சிங்கமானது பிறப்பிக்கும்—மனுஷனு மனுஷ னைப் பிறப்பிப்பான்—இப்படிப்பட்ட காரணகாரியத்தை விசாரிக் கும்போது காரணத்திலே யிருக்கிற நன்மையெல்லாங் காரியத்திலே சரியாயிருக்கிறதொழிய ஏற்றக்குறைச்சலா யிராது—இப்படிப் பட்ட காரணகாரியத்தை—அனுரூபகாரணமென்றும்—அனுரூப காரியமென்றுஞ் சொல்லத்தகும்—இப்படிப்பட்ட காரண காரிய வகை தவிர வேறொரு காரணகாரிய வகையுண்டு—அதை விசாரிக்கு மிடத்திற் காரணத்திலே யிருக்கிற சுபாவமுஞ் சுபாவத்துக்கடுத்த எல்லா நன்மைகளுங் காரியத்திலே யிராமற் காரணத்திலே யிருக் கிற நன்மைகளுக்குள்ளே யாதொன்று காரியத்திலே யிருக்கும் அதெப்படியென்றால்—சிற்பாசாரியானவ னொரு விக்கிறகத்தை யுண் டாக்கினான்—குலாலனனவன் கலசபாத்திரத்தை வனைந்தான்—பூமிக்குள்ளே விளைகிற மாணிக்கங்களுடைய வொளிவுக்குச் சூரியனு னது காரணமாயிருக்கிறது—இந்த வகையுள்ள காரணகாரியத் தைப் பார்க்கும்பொழுது காரணமாகிற—சிற்பாசாரியிடத்திலே யிருக்கிற புத்திபெலமுதலான—நன்மைகள் காரியமாகிற விக்கிறகத் திலே யிராமற் புத்திக்குள்ளே யிருக்கிற நன்மையாகிற ரூபம் விக்கிற கத்திலே யிருக்கிற தொழியச் சிற்பாசாரிக் குண்டான மற்ற நன்மை யெல்லாம் விக்கிறகத்திலே யிராது—குயவனிடத்திலுஞ் சூரியனிலு மிப்படியோசிக்கவும்—இந்த வகையுள்ள காரணகாரியமானது—அனுரூபமாகாத காரணமென்றும்—அனுரூபமாகாத காரியமென் றுஞ் சொல்லத்தகும்—இப்படிப்பட்ட அனுரூபமாகாத காரண காரியத்தினுடைய மேரையை மதிகெட்டவர்க ளறியாமற் சறுவேசு வரன் பேரிலே சிறிஷ்டிக்கிற விஷயத்திலே நடத்துகிற வார்த்தை யாவது—சறுவேசுவரனனவருக்குஸ்ரீ யும் ஸ்ரீயோடனுபவிக்கிற போகமு மில்லாவிட்டா லுலகத்திலே சமுசாரம் பண்ணுகிறதற்கு வகையேது—ஆனபடியினாலே பார்வதி லக்ஷ்மி யிவர்கள் முதலான ஸ்ரீ ரீகளில்லாவிட்டாற் சறுவேசுவரனென்று வணங்கப்படுகிற சிவ னுக்காகாலும் விஷ்ணுவுக்கென்கிலுங் கீர்த்தியு மகிமையும் வரமாட் டாததுந் தவிர சொல்லப்பட்ட ஸ்ரீகள் முதலான பேர்களில்லாமற் சிவனும் விஷ்ணுவுஞ் சுகத்தை யனுபவிக்கமாட்டார்க ளென்று சொல்லுகிறார்கள். ஒன்றுனசறுவேசுவர ணொண்பெண்ணை யுண்டாக்

கினதினு லாண் பெண்ணுயிருக்கிறுென்றங்கீகரித்தோமானுல் நாய் நரிமுதலான வஸ்துவென்னப்பட்டயாவையுஞ் சறுவேசுவரனுண் டாக்கினபோதே யவர்நாய் நரிமற்றுண்டான வஸ்துக்களாயிருக் கிறுென்று சொல்லவேண்டியிருக்கும்—இப்படிப்பட்ட பாவமான விசேஷத்தை யங்கீகரியாதபடிக்கு அனுரூபமாகாத காரணங்களா கிற சிற்பாசாரியனுங் குலாலனும்—விக்கிறகமுங் கலசபாத்திரமு மா யிருக்கத்தக்கது மில்லே—சூரியனுனது மண்ணேடேபொருந்தி யிருக்கிற வொளிவைக் கொண்டிருக்கத்தக்கது மில்லே—அத்தன்மை போலேயாண்பெண் முதலான வஸ்துக்க ளென்னப்பட்ட யாவிற் குஞ் சறுவேசுவரன் அனுரூபமாகாத காரணமா யிருக்கிறதினு லாண்பெண்முதலான வஸ்துக்களா யிருக்கிறுென்று சொல்லவு மெண்ணவு மொண்ணுது—ஆகையாற் சறுவேசுவரனுகிற ஏகநன் மையானது எண்ணப்படாத வஸ்துக்களுடைய நன்மைகளேயெல்லா முன்சொன்னதுபோலே யுத்தமப்பிறகாரமாய்த் தம்மிடத்தி லடக் கிக்கொண்டு வருகிறதினுலே நன்மைச்சுருபமாகிற சறுவேசுவர னென்கிறவர் வஸ்துவென்னப்பட்ட யாவிற்கு மனுரூபமாகாத காரணமாயிருக்கிறு ரென் றங்கீகரிக்கக்கடவோம்.

On this subject there is one thing especially necessary to be known, that is that as it is said that all virtues are given to the effect by the cause, it must also be said that the cause produces the effect. The virtue afforded by the cause may exist in the effect in two several modes. One mode is when the whole virtue inherent in the cause exists in the effect; as for example,—fire produces fire, a lion begets a lion, a man a man. In investigating this species of cause and effect, it appears that the entire virtue inherent in the cause exists equally in the effect, being in degree neither more nor less. This species of cause and effect may be denominated the univocal cause and univocal effect. Besides this species of cause and effect there is another; this is when the whole nature and all the virtue pertaining to the nature of the cause does not exist in the effect, but, of the several qualities inherent in the cause, some one only is communicated to the effect; thus,—the statuary has made a statue, the potter an earthen vessel; the sun is the cause of the lustre which

exists in precious stones. On investigating this species of cause and effect, the understanding, strength and the other qualities, mental and corporal, inherent in the statuary, who is the cause, is not found to exist in the statue, which is the effect; the form only, a quality proceeding from the understanding of the statuary and none of the other qualities pertaining to him, is communicated to the statue. It is the same, also, in the instances of the potter and the sun. This species of cause and effect may be denominated the equivocal cause and the equivocal effect. Senseless people not comprehending the mode of equivocal cause and effect, as thus explained, are accustomed to speak thus relative to the Almightly and on the subject of the creation. How, say they, if the Almighty have no female and no enjoyment with females, has cohabitation between the sexes taken place on earth? And, in consequence of this notion, they assert, that, without Parvati, Lechmi and other females, no honor, nor glory could accrue either to Śiva or Visnu, who are worshipped as the Almighty, and that, without the aforesaid females and others, neither Śiva nor Vishnu could enjoy happiness. If we admit that the only God is of the male or female sex because he created male and female, we ought to say that God is also a dog, fox and the like, because he created dogs, foxes and the like. To confute this blasphemous notion, it is sufficient to say that the statuary and potter cannot be the statue or vessel of which they are the equivocal cause and that the sun cannot be identified with the brightness united with a particle of earth. Thus, also, because the Almighty is the equivocal cause of the distinction of male and female and of all other things, we ought not to say or think that he is either male or female. Therefore, let us admit that as that sole Goodness, which is the Almighty, contains in itself in the highest degree, as has been already shewn, all the virtue pertaining to the infinite number of existent beings, so, also, that same

Almighty Being, who is the manifestation of goodness, is the equivocal cause of all things.

It is worthy of remark that though Power, Goodness, Wisdom &c. are common to all the preceding series of attributes Justice is found in none. By the Catholic writers, desirous it is probable to allure their proselytes by the idea of an All-merciful rather than to alarm them by the representation of an All-just God, it is included with a variety of other qualities under the general attribute of Goodness. On such a subject omission and defect is not surprising, for in enumerating the attributes of the all-pervading Spirit, both European and Indian writers can select only what may appear to each the more prominent. His attributes, as various as his energies, are beyond the grasp of the human intellect ; as he is by his nature, therefore, incomprehensible, every attempt to investigate his essence or to determine his qualities can at the best be only an approximation to the truth.

X

பிறவிப் பெருங்கட னீந்துவர் நீந்தார்
இறைவ னடிசேரா தார். (௰)

Of those who swim the wide extended sea
Of mortal birth, none ever can escape.
But they who to the feet of God adhere.

"Of those who swim—none ever can escape"—The original is *நீந்துவர் நீந்தார் of those who swim they cannot swim,* meaning they cannot *swim over* or escape out of the ocean of human life. Parimēl-azhager thus paraphrases the verse;—இறைவனடியென்னும் புணையைச்சேர்ந்தார் பிறவியா கிய பெரிய கடலை நீந்துவ ரதனைச் சேராதார் நீந்தமாட்டாரா யிதனு ளழுந்துவர். *They who adhere to the raft of the feet of the Lord swim the great ocean of human birth ; they who*

do not adhere to that *will be engulphed in* this. They will continue to transmigrate from form to form, subject to all the evils of matter.

"They who to the feet" &c.—The original is in the negative சேராதார் *they who do not adhere* but this version is justified both by Parimēl-azhager's paraphrase and commentary; he says, in the latter—சேர்ந்தாரென்பது சொல்லெச்சம். உலகியல்பை நினையா திறைவனடியே நினைப்பார்க்குப் பிறவி யறுத்தலு மிவ்வாறன்றி மாறிநினைப்பார்க் கஃதருமையுமாகிய விரண்டு மிதனு னியமிக்கப்பட்டன. *The affirmative* they who adhere *must here be understood. Those who think not on the affairs of the world, but meditating only on the feet of the Lord, break the bonds of mortal birth, and those who follow not this path, but allowing their thoughts to take a contrary direction do not break them, both of these are indicated by this verse.*

"The feet of God"—In the observations appended to the preceding couplets, I have endeavoured, as far as the brevity to which I am necessarily confined would allow, to place in their true light the notions entertained by the venerable author of this work respecting the Deity. And to this I have been moved, because they are those which are received and strenuously maintained by all educated natives of Southern India, to whatever religious denomination they may professedly belong. In further illustration of this important subject I add the following quotations; confining myself to three generally known works, though similar passages might be cited from many others treating either directly or indirectly on religious subjects. On them I shall make no remarks, as they will, to use a colloquial phrase, speak sufficiently for themselves.

The work from which the first extracts are taken is the principal of those in the Tamil Language on which the tenets of the modern Vaishnava or Visistādwaita sect is founded:

in that to which the second belongs the Adwaita principles are maintained. The metaphysics of these sects are as opposite as those of Priestley and Berkeley; but, however different in their philosophical opinions, their religious belief and practice, which they both derive from the Vēda, is nearly the same.

Tiruvāy-mozhi

நீராய் நிலனுய்த் தீயாய்க் காலாய் நெடும்வானுய்ச்
சீரார் சுடர்க ளிரண்டாய்ச் சிவனு யயனுய்க்
கூரா ராழி வெண்சங் கேந்திக் கொடியேன்பால்
வாரா யொருநாண் மண்ணும் விண்ணு மகிழவே.

மண்ணும் விண்ணு மகிழக் குறளாய் வலங்காட்டி
மண்ணும் விண்ணுங் கொண்ட மாய வம்மானே
நண்ணி யுன்னே நான்கண் டுவந்து கூத்தாட
நண்ணி யொருநாண் ஞாலத் தூடே நடவாயே.

Thou art the water, thou art the earth, thou art the fire, thou art the air, thou art the extended ether,

Thou art the two regulating lights, thou art Śiva, thou art Ayen (Brahmā);

Thou who holdest a sharp disk and a white conch, to me the sinner

Wilt thou not one day come, giving joy to earth and heaven?

To rejoice earth and heaven thou assumedst a dwarfish form and displayedst thy power:

O Father of the energy which supports the earth and heaven,

I perceive thee by meditation and dance with delight,

Thou wilt assuredly one day approach me in this world!

உயர்வற வுயர்நல முடையவ னெவனவன்
மயர்வறு மதிநல மருளின னெவனவன்
அயர்வறு மமரர்க ளதிபதி யெவனவன்
துயரறு சுடரடி தொழுதெழென் மனனே.

மனனக மலமற மலர்மிசை யெழுதரு
மனனுணர் வளவிலன் பொறியுணர் வவையில
வினனுணர் முழுநல மெதிர்நிகழ் கழிவினும்
இனனில னெனதுயிர் மிகுநரை யிலனே.

Who but he possesseth in the highest degree the highest virtue ?

Who but he vouchsafest clearness of understanding to dispel the fantasies of the world ?

Who but he is the Lord of deities free from all aflictions ?

Bow O my soul ! at his resplendent feet by which the miseries of the world are removed.

He removeth the impurity of the mind and causeth the flower of purity again to blow ;

His knowledge is eternal and immeasurable, but he is void of knowledge derived from the organs of sense ;

He is intelligence, he, is perfect goodness ; by the past, the present or the future

He is not affected ; he, who is my life, hath no superiors.

யாவையு மெவருந் தானு யவரவர் சமயந் தோறுந்
தோய்விலன் புலனைந் துக்குஞ் சொலப்படா னுணர்வின் மூர்த்தி
ஆவிசே ருயிரி னுள்ளான் யாதுமோர் பற்றி லாத
பாவனே யதனைக் கூடி லவனையுங் கூட லாமே.

He who is himself all things and all persons ; whom, as every sect

Believe, is not connected with the five senses ; who is the consecrated image of the mind,

The life of the soul; even he may be attained by attaining the power of perfect devotion abstracted from all sublunary things.

Tiruvāsagam

அரைசனே யன்பர்க் கடியனே னுடைய
வப்பனே யாவியோ டாக்கை
புரைபுரை கனியப் புகுந்துநின் றுருக்கிப்
பொய்யிருள் கடிந்த மெய்ச் சுடரே
திரைபொரா மன்னு மமுதத் தெண் கடலே
திருப்பெருந் துறை யுறை சிவனே
உரையுணர் விறந்து நின்றதோ ருணர்வே
யானுன்னை யுரைக்குமா றுணர்த்தே.

உணர்ந்தமா முனிவ ரும்பரோ டொழிந்தா
ருணர்வுக்குந் தெரி வரும் பொருளே
இணங்கிய வெல்லா வுயிர்கட்கு முயிரே
யெனைப்பிறப் பறுக்குமெம் மருந்தே
திணிந்ததோ ரிருளிற் றெளிந்ததூ யொளியே
திருப்பெருந் துறையுறை சிவனே
குணங்கடா நில்லா வின்பமே நின்னைக்
குறுகினேர்க் கினியென்ன குறையே.

குறைவிலா நிறைவே கோதிலா வமுதே
யீறிலாக் கொழுஞ்சுடர்க் குன்றே
மறையுமாய் மறையின் பொருளுமாய் வந்தென்
மனத்திடை மன்னிய மன்னே
சிறைபெரு நீர்போற் சிந்தைவாய்ப் பாயுந்
திருப்பெருந் துறையுறை சிவனே
இறைவனே நீயென் னுடலிடங் கொண்டா
யினியுன்னை யென்னிரக் கேனே.

இரந்திரந் துருக வென்மனத் துள்ளே
யெழுகின்ற சோதியே யிமையோர்
சிரந்தனிற் பொலியுங் கமலச்சே வடியாய்
திருப்பெருந் துறையுறை சிவனே

நிரந்தவா காய நீர்நிலந் தீகா
லாயவை யல்லையா யாங்கே
காந்ததோ ரருவே களித்தனே னுன்னைக்
கண்ணுறக் கண்டுகொண் டின்றே.

O Lord! O my Father! even mine who am the slave of those who love thee! thou art the light of truth which pervadeth my body and my soul, which melteth my heart and dispelleth the darkness of falsehood.

Thou art a placid sea of honey agitated by no wave, O Siven of Tiruperundurei!

Thou, who art pure intelligence requiring the aid neither of speech nor thought, O teach me the way in which I should speak of thee!

Thou art not fully comprehended even by the contemplative sages, the gods, or any order of beings;

Thou art the spirit which pervadeth all spirits; thou art the sure remedy against repeated births;

Thou art the pure light which shineth in the midst of expanded darkness, O Siven of Tiruperundurei!

Thou art unqualified happiness,—what more can they require who are united to thee?

Thou art the full weight without diminution, thou art unadulterated nectar, thou art a hill of unextinguishable, eternal light;

Thou comest in the words and in the sense of the scriptures and art for ever fixed in my mind;

Like undammed water thou flowest into my thoughts, O Siven of Tiruperundurei!

O Lord thou hast taken thy abode within me,—what more can I ask?

O Sun arisen in my mind that by continual solicitation I may propitiate thee!

Thou art he whose lotos-feet are placed on the heads of the Gods, O Siven of Tiruperundurei!

The expanded ether, water, earth, fire and air, these thou art not,

But without form art hidden among them; I rejoice that I have seen thee now with the eye of the mind.

These quotations are from books generally considered orthodox, whether that, from which the following are made, is entirely so may be doubted. The author of this work, the title of which signifies *a discourse on God,* eschews alike the figurative mythology of the Purānas and the mystical philosophy of the Upanishats and Āgamas; denies the efficacy of all religious ceremonies, whether prescribed by the Smritis or invented in more recent times; derides the notion that the Almighty could have made an inherent difference in his creatures; and, finally, with the doctrine of the metempsychosis, rejects most of the dogmas believed by the various sects of Hindus.

Siva-vācyam

பண்டுநான்ப றித்தெறிந்த பன்மலர்க ளெத்தனை
பாழிலேசெ பித்துவிட்ட மந்திரங்க ளெத்தனை
மிண்டனுய்த்தி ரிந்தபோதி றைத்தநீர்க ளெத்தனை
மீளவுஞ்சி வாலயங்கள் சூழவந்த தெத்தனை
அண்டர்கோ னிருப்பிடம றிந்துணர்ந்த ஞானிகள்
கண்டகோயிற் றெய்வமென்று கையெடுப்ப தில்லையே.

Formerly how many flowers have I gathered and scattered,

How many prayers have I repeated in a vain worship?

While yet in the prime of my life, how much water have I poured out ?

And, moreover, how often have I encompassed the holy places of Siven,

This I have left off, for the wise who know the true God, the Lord of heavenly beings,

Believe not the Idol of the temples apparent to the eyes to be God, nor lift up to it their hands.

நீரையள்ளி நீரில்விட்டு நீர்நினைந்த காரிய
மாரையுன்னி நீரெல்லாம வத்திலேயி றைக்கிறீர்
வேரையுன்னி வித்தையுன்னி வித்திலேமு ளைத்தெழுந்த
சீரையுன்ன வல்லிராய்ச்சி வபதங்கள் சேரலாம்.

While taking up the water and throwing it again into the water (in performing the sandhya and other rites) *what is the object on which you think ?*

On whatsoever you think you have thrown all the water vainly :

Think on the root, think on the seed, and on the benefit arising from that seed ;

When you are thus able to think, you may approach the feet of God.

அரியுமல்ல வரனுமல்ல வயனுமல்ல வப்புறங்
கருமைவெண்மை செம்மையுங்க டந்துநின்ற காரணம்
பெரியதல்ல சிறியதல்ல பெண்ணுமாணு மல்லவே
தூரியமூங்க டந்துநின்ற தூரதூர தூரமே.

It is not Ari, it is not Aren, it is not Ayen ;

Far beyond the black (the colour of Vishnu) *the white* (the colour of Siven) *or the red* (the colour of Brahmā) *soars the everlasting cause ;*

It is not great, it is not small, neither is it male , nor female :

Beyond every state of corporeal being it is farther, farther, and farther still.

NOTE. The Second line of this verse is, also, interpreted as alluding to the three guna, or special qualities proceeding from the union of matter and spirit, namely, *satwam beneficence, rājasam passion,* and *tāmasam malignity.* To explain precisely the term used in the last line, *duryam,* translated *corporeal state,* would require a dissertation on the *five avestā,* and *thirty five tatwams, or incidents of material existence,* and a display of the whole philosophy of the Āgamas.

சாதியாவ தேதடாச லந்திரண்ட நீரல்லோ
பூதமைந்து மொன்றல்லோபு லன்களைந்து மொன்றல்லோ
காதுவாளி காறைகம்பி சூடகம்பொன் னென்றல்லோ
சாதிபேத மோதுகின்ற தன்மையென்ன தன்மையே.

What, O wretch, is caste ? is not water an accumulation of fluid particles ?

Are not the five elements and the five senses one ?

Are not the several ornaments for the neck, the breast, and the feet equally gold ?

What then is the peculiar quality supposed to result from difference in caste ?

கறந்தபால்மு லைப்புகாக டைந்தவெண்ணெய் மோர்புகா
வுடைந்தசங்கி னைசையுமு யிர்களுமு டல்புகா
வடிந்தவோர டையினியு திர்ந்தபூ மரம்புகா
விறந்துபோன மானிடரி னிப்பிறப்ப தில்லையே.

As milk once drawn cannot again enter the udder, nor butter churned be recombined with milk ;

As sound cannot be produced from a broken conch, nor the life be restored to its body ;

As a decayed leaf and a fallen flower cannot be reunited to the parent tree ;

So a man once dead is subject to no future birth.

As a further exemplification of the success with which Vīra-māmuni has imitated, not merely the expression, but the modes of thought of the previous Tamil writers, the following stanzas are selected from the Tembāvani. In the poem which is added, though by no means intended to emulate this author in perfection of language, a similar imitation of the style of these writers has been attempted ; with what success the reader will judge.

Tembāvani

அறக்கட னீயே யருட்கட னீயே
யருங்கரு ணைகர னீயே
திறக்கட னீயே திருக்கட னீயே
திருந்துள மொளிபட ஞான
னிறக்கட னீயே நிகர்கடந் துலகின்
னிலையுநீ யுயிருநீ நிலைநான்
பெறக்கட னீயே தாயுநீ யெனக்குப்
பிதாவுநீ யனைத்துநீ யன்றே

கார்த்திரள் மறையாக் கடலினுண் மூழ்காக்
கடையிலா தொளிர் பரஞ் சுடரே
நீர்த்திரள் சுருட்டி மாறலை யின்றி
நிலைபெறுஞ் செல்வநற் கடலே
போர்த்திரள் பொருதக் கதுவிடா வரணே
பூவனந் தாங்கிய பொறையே
சூர்த்திரள் பயக்கு நோய்த்திரள் துடைத்துத்
துகட்டுடைத் துயிர்தரு மமுதே

Thou art the sea of virtue, thou art the sea of grace, thou art the most benevolent,

Thou art the sea of power, thou art the sea of prosperity, thou art the sea of wisdom which enlighteneth the mind ;

Thou art the confirmation and the life of the world, to whom is no likeness ;

Thou art the sea by which I am confirmed, thou art to me as a mother and father ; art thou not all to me ?

Thou art the infinitely bright and heavenly Sun, which cannot be hidden by the assembled clouds and which sinketh not into the ocean ;

Thou art the sea of constant felicity which hath neither swell nor wave ;

Thou art an impregnable castle which no foe hath ever taken ; thou art the mountain which supporteth the earth ;

Thou art the life-giving nectar which cureth all distemper, allayeth all pain and removeth all defect.

தேறுந் தயையின் முனிவோய்நீ சினத்திற் கருள்செய் கனிவோய்நீ
கூறுங் கலியற் றுணர்வோய்நீ கூறுந் தொனியற் றுரைப்போய்நீ
மாறும் பொருள்யா விலுநின்றே மாரு நிலைகொள் மரபோய்நீ
யீறுந் தவிர்ந்துன் புகழ்க்கடலாழ்ந் தெனக்கே கரைகாட் டரு
ளாயோ.

ஒளிநாக் கொடுவான் சுடர்புகழ வொளிநாக் கொடுபன் மணிபுகழக்
களிநாக் கொடுபற் புள்புகழக் கமழ்நாக் கொடுகா மலர்புகழத்
தெளிநாக் கொடுநீர்ப் புனல்புகழத் தினமே புகழப் படுவோய்நீ
அளிநாக் கொடுநா னுனைப்புகழ வறியா மூகை யுணர்த்தாயோ.

O thou who in thy protecting kindness art angry and in anger delighteth in mercy !

O thou who without instruction knowest all things and sayest all things without a voice !

O thou who in the midst of all things changeable, art by thy nature unchangeable !

Wilt thou not vouchsafe to shew the shore to me who am sunk in the everlasting ocean of thy praise ?

The resplendent beings of heaven praise thee by their tongues of light ;

The various birds praise thee by the tongue of joy ; the flowers of the grove praise thee by the tongue of fragrance ;

The waters praise thee by the tongue of transparency, O thou who art praised for ever !

Wilt thou not teach me, the ignorant and the dumb, to praise thee by the tongue of love ?

மருடரு வலியுருவே மருளறு சினவுருவே
யருடரு தயையுருவே யளவறு திருவுருவே
தெருடரு கலையுருவே செயிரறு மனுவுருவே
பொருடரு மணியுருவே பொழிமண வடிதொழுதேன்.

உரையில கலைநிலையே யுயரற மடையுரையே
கரையில படர்கடலே கதியுயிர் பெறுகரையே
வரையில சுகநிலையே வளர்தவ மடைவரையே
புரையில மனுமகனே புதுமல ரடிதொழுதேன்.

மருமலி மலர்நிழலே மறைமலி யுயர்பயனே
திருமலி கருமுகிலே சிவமலி தனிமுதலே
யிருமலி யுலகுளரே யிணைதொடு தொழுமடியே
குருமலி யறநெறியே கொழுமல ரடிதொழுதேன்.

O thou who hast the power to cause dread, but art not disturbed by thine anger ! O thou by whose mercy grace is vouchsafed and unnumbered blessings are conferred ! O thou who art the knowledge which giveth understanding, who in the human form destroyedst sin! Who art a precious jewel set in gold ! I worship thy feet diffusing fragrance.

O thou who possesseth knowledge not conveyed by words and art the word by which the highest virtue is conferred ! O thou who art a broad ocean without a shore and the shore attained by beatified spirits ! O thou who art eternal happiness without limit and the limit to be attained

only by unceasing devotion! O thou, the Son of man without an equal, I worship the newly blown flower of thy feet!

O thou whose protecting grace resembleth the shade of fragrant flowers, who art the exalted sense of the scripture, whose hand, bounteous as the clouds, dispenseth felicity, who art alone the cause of salvation, whose feet those dwelling in the two worlds adore and adorn with flowers, who art both the teacher and the path of virtue, I worship the blooming flower of thy feet!

நன்றீயு மலையில்லா நன்மணியார் பேர்கடலாய்
என்றுரைப் பார் நம்புவரே யிவருக்குந் தஞ்சமுண்டு
நின்னீர மதின்மலர்ந்த நிறமலரே யெனுட்செழிப்ப
முன்றெய்வம் விட்டென்பேன் முறையொன்றுய் நமசிவாய.

மண்ணுடு வானுடு மனிதர்சுர ரெல்லவரும்
எண்ணுத வண்டமவை யிவற்றுள்ளாம் பலவுயிரும்
கண்ணுட்டிற் காணுத மனமாட்டிற் கண்டபரம்
நண்ணும னினைவணங்கி யென்பவரே நமசிவாய.

சிற்றிறைவ ரிவ்வுலகுட் சிறியோரின் சிறுபொருளில்
வற்றிறையை வாங்குவரே வல்லமையு மகிழ்ச்சியுள்ள
பற்றிறைவ நீதிறையை வாங்காயே யானதினுற்
சொற்றிறைவிட் டுட்டிறையைச் சொரிவேனே நமசிவாய.

வாய்மையொன்று மாயையொன்றும் வாருளத்தில் வேறறியாய்
நீயெல்லா மெல்லாநீ நின்னுளில்லாப் பொருளுமில்லை
நீயெல்லா யிருளேநீ நீயுயர்ச்சி நீயாழம்
வாயொன்றிட் டுலகெல்லாம் வணங்குகவே நமசிவாய.

யமன்வருங்கா லெம்பொறியு மியாதனையைப் பொறுக்காமைச்
சுமத்தினைப்போன் முன்மலர்ந்த சுருங்குயிரு மலரடங்கி
கமலத்தி லதிர்துளிநேர் கவலையினுற் குலைந்தயர
வமருளத்தி லமர்தலுக்கே யமைந்தாடு நமசிவாய.

Thou, who vouchsafest all good, art a waveless sea abounding in precious jewels,

And the refuge of those who thus believe in thee ;

As the beauteous, full-blown flower of thy grace flourisheth in my soul,

I quit all other deities and say with entire devotion—reverence to the only God !

All mortals on this earth, all immortals in heaven ;

And the various beings dwelling in innumerable systems of worlds,

Thee, the Supreme, not visible to the eye, but apparent to the mind,

Do worship at an awful distance, saying with one voice —reverence to the only God !

The petty princes of the earth from the scanty wealth of their miserable subjects,

Enforce a large tribute, but thou, to whom is all power and glory,

Who art the truly beloved king, requirest not tribute, therefore,

I offer thee not the tribute of the tongue, but pour forth my soul as tribute before thee—reverence to the only God !

To thy comprehensive intelligence the distinctions of verity and illusion do not exist ;

Thou art all, all thou, and without thee nothing is ;

Thou art light, thou art darkness, thou art height, thou art depth ;

Let the whole world praise thee exclaiming in one voice —reverence to the only God !

When death approacheth and the five organs of sense cannot endure their agony;

When the flower of the soul, which erst bloomed in beauty, shrinketh like a fading blossom,

And, like a drop of water trembling on a lotos leaf, agitated by anxiety becometh faint;

Then, to pacify the war within, take confidence and repeat—reverence to the only God!

NOTE. The compound here translated *"reverence to the only God"* is composed of two Sanscrit words, *namah adoration, reverence* and *śiva yā* the 4th case of *śiva*, which, as is exemplified in many of the preceding extracts, is used, not merely as the designation of the third person of the Hindu triad, but as the peculiar name of the Deity. The whole, *namasivāya*, is called the *panchāc-shara, pentegrammaton*, and its mystic signification is amply explained in the Āgamas.

CHAPTER II

வான்சிறப்பு

The praise of rain

சிறப்பு signifies *speciality*, and the title of this Chapter, therefore, might be more literally rendered *the special qualities of rain.* In most Tamil works an address to rain, or a description of it's effects follows the invocation to the Deity: in this, according to Parimēl-azhager, it is especially appropriate, as it treats of virtue, wealth, and enjoyment (அறம்பொருளின்பம்), the existence of which, he says, by divine appointment depends on rain.

I

வானின் றுலகம் வழங்கி வருதலாற்
றானமிழ்த மென்றுணரற் பாற்று. (க)

As by abundant rain the world subsists,
Life's sole elixir in this fluid know.

"Life's sole elixir"—in the original அமிழ்தம் *ambrosia*, by eating which, as it is feigned, the gods of the inferior heaven obtained immortality; but the word, also, means, the elixir of life, or the universal medicine, which the adepts of all nations have so long sought for in vain. The author, I think, intends it to be received in the latter sense; rain he says is to be recognized as the true elixir of life, inferring of course that there is none other. This allusion, whichever meaning be given to the words, is most appropriate, as rain may, without a figure, be said to be the life of the country of which the Tamil is the native language. This in its whole extent is arid, it gives rise to no considerable river, it's mountains and even it's hills are solid rocks of granite, among which springs are seldom found, and it depends, therefore, for its supply of water on the fall of the periodical

rains, which are often scanty and sometimes fail entirely. Even Shōzha-nādu, through which the Cāveri has been artificially conducted, is not naturally moist: it is fertilized wholly by the various branches of that river, which derives its waters from the rains that fall in the hills in which it has its source. To the natives of such a country it is, therefore, not surprising that the rain should be an object of the greatest solicitude; hence the rule that their critics have laid down that all long poems, those of the narrative kind especially, shall open by an encomium on rain and hence the enthusiasm with which their poets have treated this favorite subject. As a contrast to the chaster style and severer reason of Tiruvalluver, I quote the following verses from the first canto (நாட்டுப்படலம்) of the Chintāmani.

இலங்க லாழியி னுன்களிற் றீட்டம்போற்
கலங்கு தெண்டிரை மேய்ந்துக ணமழை
பொலங்கொள் கொன்றையி னுன்சடை போன்மின்னி
விலங்கல் சேர்ந்துவிண் ணேறிவிட் டார்த்தவே.

தேனி ரைத்துயர் மொய்வரைச் சென்னியின்
மேனி ரைத்துவி சும்புற வெள்ளிவெண்
கோனி ரைத்தன போற்கொழுந் தாரைகள்
வானி ரைத்தும ணந்துசொ ரிந்தவே.

Like a herd of elephants belonging to some resplendent Emperor, the gregarious clouds, having grazed on the clear waves of the troublous ocean, darting lightenings, resembling the beautiful golden flowers of the condei on the dark hair of Śiva, having reached the mountains and climbed the sky, wide opening bellowed aloud.

On the top of the high and clustering mountains, covered with honey-combs, when the clouds had gathered together, their abundant streams, resembling lucid rods of silver, uniting filled the whole heavens and poured down in torrents.

This strain continues through some stanzas, and then the poet, descending from the clouds, thus describes the

effects of the waters in fertilizing the earth and exciting the industry of the husbandmen.

பழங்கொடெங் கிலையெனப் பாய்ந்து பாய்புனல்
வழங்கமுன் னியற்றிய சுதைசெய் வாய்த்தலைத்
தழங்குரற் பம்பையிற் சாற்றி நாடெலா
முழங்குதீம் புனலக முரிய மொய்த்தவே.

வெலற்கருங் குஞ்சரம் வேட்டம் பட்டெனத்
தலைத்தலை யவர்கதந் தவிர்க்கத் தாழ்ந்துபோய்க்
குலைத்தலை மகளிர்தங் கற்பிற் கோட்டக
நிலைப்படா நிறைந்தன பிறவு மென்பவே.

கௌவையங் கடும்புன லொலியுங் காப்பவர்
செவ்வனு முயிரஞ் சிலைக்கும் பம்பையு
மெவ்வெலாத் திசைதொறு மீண்டிக் காரொடு
பௌவநின் றியம்புவ தொத்த தென்பவே.

மாமனு மருகனும் போலு மன்பின
காமனுஞ் சாமனும் போலுங் காட்சிய
பூமனு மரிசிபுல் லார்ந்த மோட்டின
தாமின மமைந்துதந் தொழிலின் மிக்கவே

நெறிமருப் பெருமையி ளெருத்த னீளினஞ்
செறிமருப் பேற்றினஞ் சிலம்பப் பண்ணுறீஇப்
பொறிவரி வாலின மிரியப் புக்குடன்
வெறிகமழ் கழனியி னுழுநர் வெள்ளமே.

Spreading abroad like the leaves of the fruit-bearing coco the flowing waters advanced : near the canals firmly compact in ancient time with cement, all the country-people, speaking by the far-resounding voice of the tabor, gathered together as the sweet water roaring aloud burst the interior.

As the untamed elephant caught in the toils, so, the people having abated the fury of the waters, they run slowly and fill the fields and adjacent grounds abundantly, as the hearts of women with knotted hair are filled by chastity.

The murmuring of the pure and quickly flowing water, the cries of those who carefully guard them, their tabors resounding in a hundred thousand places; all this fills the horizon with uproar, and may be said to resemble the bellowing of the ocean conflicting with the clouds.

United in affection as a father-in-law with his son-in-law, appearing like Cāmen the God of love and his brother Sāmen, having filled themselves with flowers, corn and grass, yoked each with its own kind and well trained to labour.

Large droves of young males of the buffalo species, with branching horns, and of oxen, with contracted horns, bellow around; having yoked these for tillage, while the variegated varāl-fish fled scared away, there descended into the well-watered fields, perfumed by various scents, a multitude of ploughmen.

II

விண்ணின்று பொய்ப்பின் விரிநீர் வியனுலகத்
துண்ணின் றுடற்றும் பசி (உ)

When clouds, deceiving hope, withhold their stores,
Around the sea-girt earth gaunt famine stalks.

"The sea-girt earth"—the compound term translated *sea* is *விரிநீர் the broad water* a customary periphrasis for the ocean. Parimēl-azhager says,—*கடலுடைத்தாயினு மதனற் பயனில்லையென்பார் விரிநீர் வியனுலகத் தென்றார் the author means by the expression*—the vast earth surrounded by the broad water—*that notwithstanding the existence of the sea that alone without the assistance of the clouds is of no benefit.* In the poetical language of the Tamil writers the clouds are not mere collections of vapors but living beings which go to *graze* in the liquid plains of the ocean, return surcharged with the fluid they have taken up, slowly *climb* the mountains and disgorge their contents on their summits.

Hence the expression in the commencement of this couplet விண்ணின்று பொய்ப்பின் *when the clouds standing still deceive ;* that is when after having gathered together they do not proceed on their journey to the sea and consequently collect no waters. Hence, also, the allusion in the first verse of the preceding quotation from the Chintāmani and in the following from Camben's Rāmāyanam.

நீற ணிந்தக டவுணி றத்தவான்
ஆற ணிந்துசென் ருர்கலி மேய்ந்தகிற்
சேற ணிந்தமு லைத்திரு மங்கைதன்
வீற ணிந்தவன் மேனியின் மீண்டவே.

The clouds which were of the color of the god who is covered by grey ashes while proceeding on their way, having arrived and grazed on the waters of the ocean, return like the young Goddess of felicity on whose breast is rubbed the yellow paste of the sweet-smelling agil and like the dark body of him who is adorned by her splendour.

Śiva whose color is white is alluded to in the first line of this stanza and Lacshmi of a golden hue and Vishnu of a deep azure, on whose breast she reclines, in the last ; the poet says the clouds, which went *white* down to the sea, return *black* by abundance of water and *illuminated* by flashes of *yellow* lightning.

III

ஏரி னுழாஅ ருழவர் புயலென்னும்
வாரி வளங்குன்றிக் கால். (ஈ)

The fruitful toils of men and steers must cease,
If cease the flow of water from the clouds.

"The fruitful toils of men and steers"—The Tamil nation may be considered as chiefly agricultural, originally, perhaps, wholly so, for, though various manufactures existed in the provinces to which the dominion of the ancient Tamil

Princes extended, the several castes by which these were conducted were, by the ancient institutions of the country, in absolute subjection to the cultivating tribes ; the Cāniyāt-chicārer, or Lords of the soil, who, however, derived their superiority, not from fictitious incidents, but from (*uzha-vadei*) the rights of the plough. Intercourse with foreign nations, the extension of commerce, and other circumstances have in latter times materially altered the manners of the olden time and infringed the privileges of the landed proprietors, but they have not been able to prevent a lively tradition of them remaining, and this has given origin to the dissensions between the factions denominated *Valang-caiyār* and *Idang-caiyār,* or, as commonly though improperly called, *the right and left-hand castes ;* the former including the whole of the agricultural tribes, who endeavour, under a different order of things, to maintain their ancient pre-eminance ; the latter, including chiefly the trading and manufacturing tribes, who endeavour, and in modern days generally with success, to evade it.

The veneration in which the Tamil people formerly held the plough was unbounded. The numerous remains of ancient art, existing in all parts of the country, consist, almost exclusively, in buildings intended for religious and charitable purposes and those reservoirs, channels, and embankments, which by restraining and distributing the waters of the periodical rains, render the soil fit for the labors of the husbandman. Many of these are stupendous works and must have been erected when a great portion of the wealth of the country was systematically applied to the agricultural improvement of it ; when in fact the cultivators of the soil were, as tradition states them to have been, the nobles of the land and their occupation alike the source of wealth and honor. Camben, the translator of the Rāmāyanam, which he undertook under the patronage of the wealthy farmer Vennei-nallūr Sadeiyen, whom he has cele-

brated in it, has left a poem called ஏரெழுபது *the seventy stanzas in praise of the plough*, from which the following extracts are taken. The first of these verses commences with a couplet borrowed from the Cural (see the 3rd verse of the 104 Chapter entitled உழவு *On agriculture* in the second Part பொருட்பால் *On wealth*).

உழுதுண்டு வாழ்வாரே வாழ்வார்மற் றெல்லாந்
தொழுதுண்டு பின்செல் பவரன்றே தொல்லுலகி
லெழுதுண்ட மறையன்றே விவருடனே யிகலுமது
பழுதன்றே கடல்சூழ்ந்த பாரிடத்திற் பிறந்தோர்க்கே.

"Those truly live who live by the plough; all others do not live, as they are in servitude and depend upon those they serve,"—is it not so? is it not thus that in the ancient world the precept was written? is it not wrong, therefore, to compare with these any that are born in the sea-surrounded earth?

வானின்மழை பொழிந்தாலும் வளம்படுவ திவராலே
ஞானமறை யவர்கேள்வி நலம்படுவ திவராலே
சேனைகொடு பொருமன்னர் செருக்களத்திற் செகுக்குமத
யானைவலி யிவருடைய வெருத்துவலி யதனலே.

வாழிநான் மறைவேந்தர் வளர்க்கின்ற மனுநெறியு
மாழியா லுலகளிக்கு மடன்மன்னர் பெருந்திருவு
மூழிபெய ரினும்பெயரா வுரையுடைய பெருக்காளர்
மேழியால் விளைவதல்லால் வேறென்றுல் விளையாவே.

By these when the rain pours from the heavens abundance is produced; by these, also, is produced the benefit of the science of those by whom the precepts of wisdom are taught; and by the strength of their oxen is supported the strength of the furious elephant, bearing death through the field, when princes lead their armies forth to battle.

The laws of Manu, cherished by the lords the four Vedas; the felicity of victorious princes, who protect the

world by their arms; these are matured by the plough-handle of the cultivators of the earth, whose word will never change even though fate should change.

உரையேற்ற செழுங்கதிரோ னெளிநெடுந்தேர்
பூண்டநுகம்
வரையேற்ற கடலுலகில் வருமிருளே மாற்றுவது
விரையேற்ற விருநிலத்தோர் வறுமையுடன் வீழாமே
கரையேற்று நுகமன்றே காராள ருழுநுகமே.

The yoke attached to the chariot of the glorified sun of beauteous beams dispelleth darkness from the world surrounded by the sea and supported by mountains; is it not, also, the plough-yoke of the husbandmen which preserveth the inhabitants of the broad and fragrant earth from falling into poverty?

பார்பூட்டுந் திசையனைத்தும் பகடுகளும் பரம்பூணை
போர்பூட்டுங் காமனுந்தன் பொருசிலேமேற் சரம்பூட்டான்
கார்பூட்டுங் கொடைத்தடக்கைக் காவேரி வளநாடர்
ஏர்பூட்டி லல்லதுமற் றிரவியுந்தேர் பூட்டானே.

Neither the elephants which support the quarters of the world could sustain their burthen, nor could the god of love, prepared for combat, place the arrow on his bow, were it not that the cultivators of the country enriched by the Cāvēri, liberal as the clouds, yoked their oxen to the plough, nor till then does the sun yoke his chariot.

வெங்கோபக் கலிகடந்த வேளாளர் விளைவயலுட்
பைங்கோல முடிதிருந்தப் பார்வேந்தர் முடிதிருந்தும்
பொங்கோதக் கலியானைப் போர்வேந்தர் நடத்துகின்ற
செங்கோலைத் தாங்குங்கோ லேரடிக்குஞ் சிறுகோலே.

When, in the productive fields of the Vēlālar, whoever escape the furious rage of famine, the bundles (mudi) *of green plants are arranged in perfect beauty, perfect, also,*

are the crowns (mudi) *of the princes of the earth; and the rod* (cōl) *which supports the sceptre* (shen-cōl) *swayed by the battle-king attended by intoxicated elephants, furious as the swelling waves of the ocean, is the small rod* (sirucōl) *by which the plough is driven.*

NOTE. Vēlālēr and Cārālēr, translated *husbandmen* in the fourth verse of this quotation, are names of the principal tribe of Tamil cultivators, in whom in former times the property in the soil seems exclusively to have vested.

IV

கெடுப்பதூஉங் கெட்டார்க்குச் சார்வாய்மற் றுங்கே
யெடுப்பதூஉ மெல்லா மழை. (சு)

It spreads destruction round ; it's genial aid
Again revives, restores all it destroys ;
Such is the power of rain.

"Restores all it destroys"—Those who in tropical climates have seen the force of the descending floods, rushing in torrents over the land and sweeping all before them, and those who, after a long continuance of drought, have there seen nature, awakened, as it were, from her lethargy by the fury of the storm, covering the parched and barren plains with life and verdure, can alone duly appreciate the justness of this thought.

In further illustration of the subject of this chapter, I insert the following extracts ; the first is part of the eulogium on rain in the first canto நாட்டுப்படலம் of the Jnānādica-Rāyer Cāppiyam, an epic poem by Vidwān Sāminātha Pillai, who was long the Tamil preceptor of the translator. The last is a choriambic Stanza by Vīra-māmuni, which, though professedly describing Italy, is entirely in the manner of the Tamil poets and in every respect appropriate to their climate ; it forms the example for the construction of the

species of verse called calippā in the fourth Part of the Tonnūl, யாப்பதிகாரம் *on Prosody.*

Jnānādica Rāyer Cāppiyam

வான மாலியுங் காய்வதே தெனப்புவி வதைப்ப
மான மாவுற வெஞ்சுடர் மாரியே படைகொண்
டூன மாக்கென வுச்சியி லம்பிடி பொழிந்து
தான மேகரை வாக்கின சரிவுநீர் தோற்றம்.

பல்லு யிர்க்கொரு தந்தையாம் பருதியவ் வுயிரைக்
கொல்லு ருத்தலைக் கூவெனுந் தாயுளத் திரங்கிச்
செல்லி யைதிரைத் தெரிசன மறைக்கவுமகர்க்குக்
கல்லி யன்முலைப் பால்சுரந் தளித்தெனக் காண்டும்.

The Earth, impatient of the scorching heat of the sun of heaven, to annoy him assumed the form of a stupendous mountain ; the bright-burning sun, calling forth the armies of the clouds, ordered them to reduce the rebellious earth ; then the thunderbolts darted forth like arrows and the water flowing down seemed to dissolve the entire mountain.

When the sun, the father of various living beings, destroys in his burning wrath his offspring, their mother earth, inwardly pitying them, hides her children from his view by a propitious veil of clouds and seems to cherish them with milk springing from her breasts the rocky mountains.

Rāmāyanam

பம்பி மேகம்ப ரந்தன பானுவான்
நம்பன் மாதுலன் வெம்மையை நண்ணினன்
அம்பி னுட்டுது மென்றகன் குன்றின்மேல்
இம்பர் வாரியெ முவது போன்றவே.

புள்ளி மால்வரைப் பொன்னென நோக்கிவான்
வெள்ளி வீழிடை வீழ்வன தாரைய
வுள்ளி யுள்ளவெ லாமுவந் தீயுமவ்
வள்ளி யோரின்வ ழங்கின மேகமே.

தலையு மாகமுந் தாளுந்த ழீஇயத
னிலைநி லாதிறை நின்றது போலவே
மலையி னுள்ளவெ லாங்கொண்டு மண்டலான்
விலையின் மாதரை யொத்தது வெள்ளமே.

The clouds collecting spread abroad; and it seemed as if Mount Imeiyam, the father-in-law Siven, being over-heated by the sun, the ocean had raised itself to this region to bathe the broad mountain in its waters.

Beholding the renowned and mighty mountain shining like gold, the clouds poured down their streams like pensile threads of silver, bounteous as the generous, who, from the impulse of their own minds, dispense their gifts with delight.

Embracing at once the head, the breast and the feet, and stopping for an instant only, the flood, having collected together everything buoyant within the mountain, sweep it away, as a woman who sells her favors for a price sweeps away the wealth of her paramours.

கல்லிடைப் பிறந்து போந்து கடலிடைக் கலந்த நீத்த
மெல்லியின் மறைக ளாலு மியம்பரும் பொருளீ தென்னத்
தொல்லையினென்றேயாகித் துறைதொறும்பரந்த சூழ்ச்சி
பல்பெருஞ் சமயஞ் சொல்லும் பொருளும்போற் பரந்த
தன்றே.

The flood having its birth in the mountains went forward to mix with the ocean ; even as the meaning so difficult to be obtained from the illimitable scriptures, which in ancient times received but one interpretation, but, having spread through various paths, are now by every sect variously interpreted, thus spread the flood.

Tembāvani

புள்ளு லாம்விசும் பிடைதொறும் பொரும்படை பொருவ
வெள்ளு லாமழை வெண்கொடி யுருக்கொடு விளங்கித்
தெள்ளு லாந்திரை திளைப்பவுண் டெழுந்துயர் பரந்து
வள்ளு லாங்கரு மதகரி யினமெனத் தோன்ற.

போர்பு றங்கொடு பொருந்தல ருரத்திற்றேய்த்
தொளிர்வேற்
சீர்பு றங்கொடு திசைதொறு மிருளற மின்னி
வார்பு றங்கொடு வளர்மூர சொலியென வதிர்ந்து
நீர்பு றங்கொடு நீன்முகின் முழங்கின மாதோ.

படையெ னச்செருப் பகைதரப் படர்ந்தன வல்லாற்
கடையெ னச்செறி கருணையோ டுஞற்றிய வள்ளற்
கொடையெ னச்செழுங் குன்ரெடு வயின்ரெறுங் குளிர
மிடையெ னச்சொரி வியன்முகில் வரைவில பொழிய.

படித்த நூலவை பயன்பட விரித்துரைப் பவர்போ
றடித்த நீன்முகி றவழ்தலைப் பொலிந்தபொன் மலையே
குடித்த நீரெலாங் கொப்புளித் தமுதென வருவி
யிடித்த ருவொலி யெழத்திரை யெறிந்துருண் டிரிய.

As in an army arrayed for battle, over all the sky, where the birds rove, white clouds appear resembling white banners; but, having filled themselves with the clear waves of the ocean, they spread abroad and seem like a mighty herd of black and furious elephants.

Like bright spears glancing from the breasts of warriors in the field of battle, they darted their lightnings dissipating darkness in every quarter and, trembling as it were by the reverberating sound of leather-bound cymbols, the black and watery clouds thundered aloud.

Though at first taking the appearancee of an army prepared for horrid battle, at length, as the liberal minded bestow their gifts, diffusing coldness over the mountains and the whole expanse of the earth, the extended clouds poured down abundant rain.

Like those, who, for the benefit of others, teach the learning they have acquired, the mountains abounding in gold, whose summits are embraced by the clouds, cast forth all the water they had imbibed and the nectarian stream, murmuring incessantly, rolled on it's swelling waves.

அஞ்சி லாவெதி ரடுக்கிய கல்லெலாங் கடந்தே
எஞ்சி லாவெழி லிமைத்தநீண் மருதமு நீக்கித்
துஞ்சி லாந்தி துடர்ந்தகல் கருங்கட லேக்கல்
விஞ்சை யாரெலாம் வெறுத்துவீ டிவறிய போன்றே.

The streams passed boldly all the rocks that opposed their passage and, leaving the far-extended tract of cultivated land, bright with exhaustless wealth, without stay flowed towards the azure ocean ; as the wise, who, renouncing all, aspire alone to obtain heaven.

செறியு லாம்புனற் சிறைசெய்து பயன்பட வொதுக்கி
வெறியு லாமலர் மிடைந்தகல் வயல்வழி விடுவார்
பொறியு லாம்வழி போக்கில தியல்பட வடக்கி
நெறியு லாவற நோவை நிறுத்தினர் போன்றே.

The people arresting the full stream and turning it to advantage, conducted it to the broad field, abounding in fragrant flowers ; as, restraining the five organs of sense from their own ways, the wise confine them to path of virtue.

சென்னெக நீர்பொழியச் செல்வநிலைக் கறமுமிகப்
பொன்னெக நீர்புரையப் புவனமெல்லாம் புரந்தாண்டே
கருமேவும் வளைதவழுங் கமழ்வயற்பாய் பூந்தடஞ்சூழ்
மருமேவு நிழற்சோலை மயின்மேவிக் களித்தாடக்
கரும்பொப்பச் செஞ்சாலி காய்த்தலர்க்கைக்
கடைச்சியரே
சுரும்பொப்பச் சூழிரப்போர் துதித்துவப்ப வீந்தீந்து
மாலைதாழ் குழலசைய மணக்குரவை யொலித்தாட
ஆலைதாழ் புனலொழுகி யலர்வனமுங் கனிபொழிலும்
மல்கிவளர் சிறப்போங்க வரையாச்சீர் மனம்வெறுப்ப
நல்கிவள ரீத்தல்நன் னெடு.

Here pour the waters from the clouds of heaven,
Diffusing wealth and virtue through the land,
Whose wide dominion, like the ambient sky,
Spread it's protecting influence o'er the earth.

To fragrant fields, where creeps the pregnant conch,
From flowery lakes the full stream flows ; the while
The peafowl dances neath the verdant shade
Of sweetly scented groves. The ripened rice
O'ertops the cane and flowery-fingered girls
With liberal hand to all the poor, who swarm
Like bees around, distribute many a sheaf,
And, while their hair by odorous wreaths adorned
Floats loosely in the breeze, join in the dance
As at a marriage feast, their nimble feet
Accordant to their sounding hands. And here
The luscious juice flows from the cane compressed;
Unnumbered flowerets scent the ambient air ;
Unnumbered trees their racy fruits afford.
The various produce of the plenteous field
And boundless wealth that satiates the mind,
Thus yieldeth Italy, delightful land !

CHAPTER III

நீத்தார்பெருமை

The praise of holy men.

The title of this Chapter may be rendered more literally *The greatness of holy men*: நீத்தார் is synonimous with துறந்தார் and means *those who have entered the third or fourth order of life; devotees, ascetics, anchorites.*

I

ஒழுக்கத்து நீத்தார் பெருமை விழுப்பத்து
வேண்டும் பனுவற் றுணிவு. (க)

A strict adherence to the rule professed,
Than do all other virtues, the devout
Exalteth more ; this every code ordains.

"The rule professed—the devout"—The term நீத்தார் from நீத்தல் *to forsake, to separate,* as used here and in the title of this chapter does not signify merely one who has devoted himself to a religious life, but one who, having *forsaken* all mundane affections, is *separated* from carnal sympathies and prepared for immortality. How this state is attained is so distinctly though concisely described by Parimēl-azhager in commenting on this verse that I insert the whole passage ; in it, also, the explanation of ஒழுக்கம் *rule* is found. உரிய வொழுக்கத்தின்கண்ணேநின்று துறத்தலாவது—தத்தம் வருணத்திற்கு நிலைக்கு முரிய வொழுக்கங்களே வழுவாதொழுக வறம்வளரு மறம்வளரப் பாவந்தேயும்—பாவந்தேய வறியாமை நீங்கு மறியாமை நீங்கவே நித்தவநித்தங்களது வேறுபாட்டுணர்வு மழிதன்மாலியவாய விம்மைமறுமையின்பங்களி னுவர்ப்பும் பிற வித் துன்பமுந் தோன்று மவைதோன்ற வீட்டின்க ணுசையுண்டா

மஃதுண்டாகப் பிறவிக்குக் காரணமாகிய பயனின் முயற்சிக ணீங்கி யோகமுயற்சியுண்டா மஃதுண்டாக மெய்யுணர்வு பிறந்து புறப் பற்றுகிய வெனதென்பது மகப்பற்றுகிய யானென்பதும் விடுமாகலா னிவ்விரண்டு பற்றையு மிம்முறையே யுவர்த்துவிடுத லெனக்கொள்க.

A strict adherence to the proper rule is true devotion. By thus adhering to the rules appropriate to their respective tribes or states virtue increaseth ; by the increase of virtue, sin is abated ; by the abatement of sin ignorance is destroyed; by the destruction of ignorance the difference between time and eternity is known, and reflection on the evils of mortal birth and disgust at the pleasures enjoyed, in transient succession, in this world and in the heaven of the inferior deities arises ; by reflecting on these the desire of eternal beatitude is produced ; from this proceeds the abandonment of the fruitless works, which are the cause of mortal birth, and the practice of meditation, and from meditation true knowledge: the distinction of that which is external as MINE *and of that which is internal as* I *then ceases and these two affections are thus renounced with abhorrence. It is thus to be explained.*

The disgust at the world and worldly affections, here stated to be the proper characteristic of the real devotee, is a notion common to enthusiasts of all nations and ages. Qualified by the name of philosophy it is nearly allied to the tenets of the ancient Cynics and Stoics and it was preached as an article of faith by the modern Puritans. It has been the object, also, of every *Rule* established in the Christian world for the guidance of "Eremites and Friars, white, black and gray," from the period when monastic penance was transplanted from the wilds of India and found a congenial soil in the deserts of the Thebais. The Hindus, however, among whom it originated, have carried their ideas of the "Divine philosophy" farther than others, as they require, not merely the relinquishment of every selfish attachment, but the utter annihilation of self : even this is not con-

sidered by Vīra-māmuni, as inconsistent with doctrines of his own Church, as the following extracts, in which occur the very expressions used in the last quotation, will evince.

Tembāvani

பவமே பழித்துப் பூவனத்திற் படர்ந்த வணங்கிற் றுயிர்காத்துத்
துவமே நயனைப் பயத்துய்க்குந் துணையே தென்னின் மன்னுயி
ர்க்கீங்
கவமே துயர்செய் நானெனதென் றுய விருபற் றினிதறுக்குந்
தவமே யுயிர்க்கோர் துணையென்றுன் றவத்தின் பவ்வக் கரைகண்
டான்.

When the means are sought by which, forsaking sin, the soul may be protected from the evils spread through the world and everlasting happiness may be obtained; it will be found that devotion, by cutting off the two affections, expressed by the terms I *and* MINE, *by which immortal souls are here vainly disturbed, is the sole cause of their salvation: thus said Joseph who had beheld the shore of the ocean of devotion.*

மெய்த்துணை யிழுக்கெனத் துறவின் மேன்மையோர்
பொய்த்துணை யென்றுதம் பொறிகள் போழ்குவா
ரத்துணைக் கடிந்தபின் னனையர் மற்றிவ
ணைத்துணைக் கொள்பவ ரென்ன வோதுதீர்

Those who have attained the eminence of devotion and, despising, as illusive, the aid of the body, have annihilated their sensitive organs; after they have thus rejected with disgust corporeal aid, say what further aid they require in this world?

தான்றன தென்றிரு தகுதிப் பற்றலு
நோன்றன வடற்கொடு நூக்கி வானுயர்
கோன்றன தருணிலே சார்ந்த கொள்கையி
லான்றன மதுகைமூ வுலகு மாட்டுமே.

Dr. TPM
1603
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His power, who by the force of devotion has annihilated the two affections, expressed by the terms HIMSELF *and* HIS OWN, *supported by the protecting grace of the most High, the King of heaven, is sufficient to shake the three worlds.*

"This very code ordains"—In the original the பனுவல் *code* is in the singular, but the commentator above quoted very properly considers it a general term; he says—பனுவலெனப் பொதுப்படக்கூறியவதனு ணென்றையொன்றெவ்வாத சமய நூல்களெல்லாவற்றிற்கு மிஃதொத்த துணிபென்பது பெற்றும் *as the word* code *is here used in a general sense, it must be received as meaning that this is the ordination of the codes of all sects, however differing from each other on other points.* In fact the various sects that have existed in India, whether deriving their opinions from the Vēdas, the Paramāgamam (the sacred writings of the Jainer are collectively so called and it is the only term by which they can be conveniently distinguished), are the writings of the Bauddhas, appear to have agreed in the idea that seclution from worldly affairs was necessary for the attainment of a true knowledge of divine things and to have established, consequently, from the earliest ages different orders of devotees. By the Smritis, two rules only, that for the *Vānaprastha* and that for the *Sanyāsi* (see verse I of Chap. IV) are recognized: these terms may be appropriately rendered, *Cœnobites* and *Anchorites* and to both the common name *Hermit* is applicable, as the votaries of each order were inhabitants of the wilderness. The difference between them was that the former continued to perform the five great sacrements (*pancha mahāyejnam*), the daily offerings to the patriarchal sages (*terpanam*) and those made daily, monthly and annually to ancestors (*terpanam, hōmam, śrāddham*), and the oblations to the gods (*terpanam, agnihōtram, aupāsanam*), ordained by the law to be observed by the *Grahī* or *householder;* and that the latter

did not perform these or any other rites or ceremonies religious or civil. The former, moreover, might live in community, collect provisions, as herbs, roots, fruit, &c., and prepare food; while the latter, also called *Bhicshaca Mendicants,* subsisted wholly on alms. The rules for the guidance of those assuming these orders are, propounded in the sixth Chapter (Sashthōdhyāya) of the code of Menu, according to the ancient law; in the code of Parāsara, which is the law in force in the present age, they are not noticed. As the 24th and 43rd verses of the former will sufficiently explain the more material difference between the two orders, they are here cited; the first applies to the Vānaprastha, the second to the Sanyāsi.

While performing his morning, noon and evening ablutions let him satisfy the gods and manes by the libation of water (*terpanam,* under this term, this ceremony being the first in order, must be understood all those above-mentioned) *and practising austerities more and more severe, let him dry up his body.*

Let him be without fire (either for preparing food or the performance of ceremonial rites) *without a fixed residence,* (accordingly it is the practice for the votaries of this order not to remain in one place beyond a determined period), *let him repair to a town only to procure food, let him not be anxious* (either for comfort or discomfort, for sickness or health, for life or death) *nor wavering, but silently devout* (*munih,* the term used, means either a silent man or a devotee) *let his thoughts be fixed on God alone* (the words *on God* are here supplied by the commentator —*bhavēna* brahmani *samāhitah*).

By Sanscrit and Tamil writers the wildernesses of India are described as filled by the hermitages of these Recluses: when Rāma, for example, banished from Ayōdhyā, the capital of his father's dominions, retires to the forest, he reaches,

immediately on crossing to the southern bank of the Ganges, the hermitage of Baradwaja and, successively, of Śarabhanga, Sutīcshna and Agastya. These are described as extensive bowers, situated in chosen spots in the midst of deserts or forests, watered by perennial springs and adorned by fruit-trees and flowering shrubs. They are sometimes inhabited by a single recluse; sometimes by a pair, a man and his wife, for a woman was allowed thus to devote herself as a Vānaprasthī in company with her husband; sometimes by a society of Devotees and Brāhmans under the direction of a Superior, employed in the study of the Vēda and Sāstras and in the performance of sacred rites.—The ancient rule of the Vānaprastha, is now obsolete, being one of the institutions of the old law that are abrogated in the present age, and that of the Sanyāsi is now retained principally by the Gurus or High-priests of the several sects. From the Āgamas and Tantras, however, have originated multiplied orders of devotees; in the north Vairāgis and Gōswāmis, in the South Pandārams and Satānis and their numerous subdivisions. Among these some are permitted to marry, others are bound to celebacy; some reside in well endowed colleges (mattam), others are wandering mendicants.

By the Jainer, to whom the Vānaprastha was unknown, the order of the Sanyāsi was divided into various degrees, but these, except the last which was the completion of the ascetic state, were in fact distinguished from each other only by the discipline they observed and the peculiar austerities they practised. In addition to the several names of Sanscrit and Tamil derivation given to Ascetics in general and common to all, the Nigandu, which, as being the composition of a Jaina, is in this instance the best authority, thus enumerates those peculiar to this sect;—*தாவில் சௌமியரே யோகர் திகம்பரர் சமணர் நீத்தோர்* the *Saumiyer* & *Yōger*, to which others add *ஆசீவகர் Ājīvager*, are general terms, but *Digam-*

barer, they who are clothed by the horizon, synonimous with *Nirvāni,* was applicable only to those, who, having finally released themselves from all material wants and desires, had renounced the use of raiment and of every worldly convenience, and had retired, far from the haunts of men, to total solitude and silence. Between these and the *Sāraner,* mentioned in the commencement of the next verse, there is no material difference ; the latter term, which is derived from Sanscrit root *char to move, act,* describes the power these devotees are supposed to have obtained over material obstacles.

நீரினிற் பூவில் வானி னினைந்துழி யொதுங்கு கின்ற
சாரண ரெண்ம ராகுஞ் சமணரி லிருத்தி பெற்றோர்.

The Sāraner of eight descriptions, who penetrate into the ocean, the earth and the heavens, are those among the Samaner *who have obtained true greatness.*

There is another distinction of the Jaina devotees, namely *Swētāmbara, Rectāmbara* and *Digambara ;* the first, *those clothed in white garments,* who are known in the North of India by the corrupt term *Jeti* for *Yeti,* differ, I believe, from the second only in the peculiarity indicated by their respective names ; the second, *those clothed in red garments,* dyed by a species of ochre (in Sanscrit *cāshāyam* and in Tamil *cāvi-cal*) which affords a tawny red inclined to orange and is similarly used by the devotees of the other sects, are peculiar to the South ; the third, who have been already described, it is scarcely necessary to say are in this degenerate age wholly unknown.——The Laity of the Samaner, though included under that general term, are properly denominated *Sāvager* in Tamil and *Srāvacāh* in Sanscrit.

At present the Bauddha religion prevails nowhere on the continent of India within the Ganges. The followers of

this faith have been so completely extirpated, that, throughout this region, there now remains not one in any tribe or nation. But their solid hemispherical temples, which are in fact shrines supposed to contain the relics of the last Buddha, and which may still be seen in the vicinity of Benares and elsewhere, and their forsaken establishments, more frequent in the west of India, prove by their stupendous remains the consequence of this sect in ancient times. The caves of Kenera, as they are called, on the island of Salsette have evidently been the convent of a society of Talapoins, Lamas, or Bronzes, as they at present exist in Ava, Tibet and China, and so probably have those at Carli and Ellora. The religions of this sect called in Tamil சீவகர் *Jīvager*, in the dictionaries and whenever mentioned by the elder writers, for none of their own works exist in this language, are constantly distinguished from those of the Jainas. At present, however, the Bauddhas, who were never numerous in Southern India, are generally confounded with the Jainas; even Vīra-māmuni has blended together the names of the two sects in the Sadur-agarādi (see the word சமணர் in the பொருளகராதி).

In selecting the following descriptions of the Indian recluses and their hermitages brevity has been the quality preferred. The extract from the Chintāmani and that which follows it are Jaina compositions, and the concluding verses are from the Tembāvani; in these the author contrasts the entire abandonment and seclusion of the Indian devotee with the rule observed by Joseph, who, though in a state of marriage and connection with the world, he represents as leading a life of mortification and devotion.

Bāradam

மான்றோலும் புரிநூலு மார்பிற் றூங்க
வளர்ந்தசடை முடிதுளங்க வலிய வேங்கை
யூன்றோலி னுடைவிளங்க மறைக ளெல்லா
மொருங்குணர்ந்த திருநாவி னசி யோங்க

வீன்ரேனிற் பெருங்கருணை யாவர் மேலு
மிருந்தமுனி தண்டகமண் டலங்க டாங்கிச்
சான்ரோர்கள் பிருகுதச்சு வதனென் றேத்தத்
தருமனுறை யிடஞ் சார்ந்தான் றவத்தின் மிக்கான்.

With the skin of a deer and the sacrificial cord hanging across his breast, his tiara of well-nourished hair nodding on his head, adorned by the skin of a powerful tiger, fully instructed in all the scriptures, bestowing blessings by his sacred tongue, kind to all even as a father is kind to his children, the Sage Brigudachuvaden, mighty by devotion, bearing his staff and water-pot and praised by the learned, entered the presence of Darumen.

Tiru-Murug'āttu-ppadei

சீரை தைஇய வுடுக்கையர் சீரொடு
வலம்புரி புரையும் வானரை முடியினர்
மாசற விமைக்கு முருவினர் மானி
னுரிவை தைஇய வூன்கெடு மார்பி
னென்பெழுந் தியங்கும் யாக்கையர் நன்பக
பலவுடன் கழிந்த வுண்டிய ரிகலொடு
செற்ற நீக்கிய மனத்தினர் யாவையுங்
கற்ரே றியா வறிவினர் கற்ரோர்க்குத்
தாம்வரம் பாகிய தலைமையர் காமமொடு
கடுஞ்சினங் கடிந்த காட்சிய ரிடும்பை
யாவது மறியா வியல்பினர் மேவரத்
தனியில் காட்சி முனிவர் முற்புக

They who are clothed in garments formed of bark, whose revered heads are covered by hair white as the shell of the conch, whose forms shine with spotless lustre, whose emaciated breasts are covered by deer-skins, whose ribs are seen protruding from their bodies, who often refrain from food throughout the day, whose minds are void of hatred and obstinacy, who know all of which even the learned are

ignorant, who are the extreme heads of the wise, who are sages divested both of desire and savage anger, who by their nature know no sorrow; may these the contemplative sages of faultless wisdom gather together and precede him.

Bāradam

கரிகளும் பிடிகளுங் கன்றும் வெஞ்சின
வரிகளும் வரிகளு மவிரும் பாங்கெலா
நரிகளு மான்களு நன்மூ யற்களும்
பரிகளு மான்களும் பயின்று லாவுமே.

குஞ்சரக் கன்றுகண் மூழக்கிற் கோளரி
யஞ்சிநன் முழைவிடுத் தகன்றி டாதசம்
விஞ்சொலி செவிப்பட வெய்ய வேங்கைக
டுஞ்சிடா திரவெலாந் துணுக்குற் றேங்குமே.

மஞ்சுடைக் கணங்களு மாசு ணங்களுஞ்
சஞ்சரித் துறங்கிடாச் சார லில்லையா
னஞ்சணி விழியிணை மறவர் நங்கைமார்
பஞ்சடிச் சுவடிலாப் பாறை யில்லையே.

காமமுங் கோபமுங் களிப்பும் வாட்டமு
மேமமுங் காண்பரி தெனினு நாடொறு
மோமமும் வேள்வியு முயரு மாகுதித்
தூமமு மாதவர் சூழ லெங்குமே.

வாரண வோசையும் வயங்கு பொன்கொழி
நீரண வோசையு நெறிபு லப்படு
மாரண வோசையு மதிர்ந்தொ லித்தவாற்
காரண முனிவர்வாழ் கந்த மாதனம்.

Male and female elephants with their calves, furious lions, and tigers everywhere appeared; and foxes, deer, and hares, wild horses and oxen wandered all about.

Here when the cruel lion heard the bellowing of the young elephants, he remained terrified in his cave and durst

not leave it ; and when the loud bleating of the sheep reached the ear of the furious tigers they lay all night trembling and sleepless from fear.

Here clouds and serpents are ever wandering or reclining on the side of the mountain ; here all the stones scattered around are marked by the sandals of red cotton on the feet of the females of the wild tribe of the forest, whose eyes dart venemous glances.

Though neither desire, anger, joy, grief, or wealth are ever seen here, all around in this resort of the great sages, are beheld daily oblations and sacrifices and the smoke of burnt offerings.

The mountain Candamādanam, where dwell the sages, the cause of all things, resounded with the cries of elephants, the constant murmuring of water, sparkling with collected gold, and the sound of the scriptures which point out the path of truth.

Chintāmani

புல்லு மல்லியும் போகுயர் நீள்கழை
நெல்லு நீர்வினே கேழலுந் தோரையு
மல்ல தீம்பழங் காய்கிழங் காதியா
நல்ல வேநுகர் வார்பள்ளி நண்ணினன்.

He approached the hermitage of those who eat only what is pure ; as roots, fruit ripe and unripe, or wild grains and rice spontaneously growing in the water, or produced from the high towering bamboo, or from the water lilly, or from grass.

A stanza

உலகுடன் விளக்கு மொளிகிள ரவிர்மதி
மதிநல னழிக்கும் வளங்கெழு முக்குடை
முக்குடை நீழற் பொற்புடை யாசனம்

ஆசனத் திருந்த திருந்தொளி யறிவனே
யறிவுசே ருள்ளமோ டருந்தவம் புரிந்து
துன்னிய மாந்தர தென்ப
பன்னருஞ் சிறப்பின் விண்மிசை யுலகே.

The bright colored resplendent moon illumines the world;

Three beautiful umbrellas eclipse the brightness of the moon;

An ornamented seat is beneath the shade of the umbrellas;

On that seat is the God Ariven shining in beauty.

The mortals, who around him are engaged with every power of mind and understand in profound devotion, will attain, they say, the world above the heavens the joys of which no tongue can tell.

Tembāvani

வீடுற வேண்டினீ விதித்த நூலலாற்
காடுற வொளிக்குதல் கயங்கு ளிக்குதல்
நீடுற விழுச்சடை நீட்டன் மற்றவை
யீடுறப் பயனிலா வெளிறி தாமென்பார்.

சடைவள ருருக்கொடு தவிர்கி னீர்குளித்
தடைவளர் வனத்திடை யகன்றி லாத்திரிந்
திடைவளர் கனிகளோ டிளங்கி ழங்குணும்
முடைவளர் காடிகள் முனிவ ரோவென்பார்.

சுரத்திடைத் தழலொடு துறும்பு ருக்களு
மரத்திடைத் தூங்கிநற் கனியுண் வாவலு
மூரத்திடைத் துறவரோ வுளத்தின் மாண்பலாற்
பரத்திடைக் கிளர்வினே பரியு மோவென்பார்.

செம்பொறிச் சினத்தபோர்ச் செறுநர்க் கஞ்சலாற்
பைம்பொறி யெயிலின்வாய்ப் படியப் பூட்டியுள்
வெம்பொறி யெழத்தமை வெட்டி வீழ்த்தெனை
வைம்பொறி யடக்கியுள் ளவாக்கொண் டாலென்பார்.

If, said the devotees, everlasting happiness be desired, it may be obtained by the rule thou hast propounded and not by seclusion in the wilderness, bathing in fountains, or cherishing long locks of tangled hair, for these and similar acts cannot produce eminent virtue; all this is utter ignorance.

Will they call the rank bears devotees because their bodies nourish tangled hair and they fail not to bathe in water, or because they unceasingly wander through the leafy woods, or because they feed on the fruits and tender roots therein produced?

Will they call the doves that rove amid the heat of the parched desert, or the bats hanging from the trees and feeding on their choicest fruit, the greatest of devotees; how without purity of mind can the sins formerly committed be cleared away?

As one, who, after having firmly fastened the gates of the threatening battlements, from fear of an invading enemy enflamed by rage, urged by his own innate fury stabs himself and dies; so is he, who, although he restrains the five outward organs of sense, is ruled by inward passion.

NOTE. The word *Jadei*, which occurs in the two first verses of this extract and in that from the Bāradam, signifies the unpolled hair of an Indian ascetic, by which like the Hebrew Nazarites and the Cynic Philosophers of old, they are particularly distinguished: it is worn in a variety of forms, sometimes braided and rolled up as a turban, sometimes hanging down in twisted locks, and sometimes matted together in an irregular mass.—The last verse alludes apparently to the imprecations which the Indian devotees are often represented as uttering in anger against those who offend them; their effects, as exemplified in a succeeding Kural, are inevitable and irreversible even by those who have pronounced them.

II

துறந்தார் பெருமை துணைக்கூறின் வையத்
திறந்தாரை யெண்ணிக்கொண் டற்று. (உ)

To count the virtues holy men attain,
Were as to count the ghosts, that from this world
Have taken flight.

"The virtues holy men attain"—the word, here and in the preceding verse translated *virtues,* is in the original பெருமை, an abstract noun from பெரு *great,* which signifies, therefore, literally *greatness,* also, *power, honor, excellence* &c. Of the three first verses of this chapter Parimēl-azhager says,— இவை மூன்றுபாட்டானு நீத்தாரது பெருமை யெல்லாப் பெருமையினு மிக்கதென்பது கூறப்பட்டது *by these three verses it is maintained that the greatness, or excellence of the devout surpasses all other excellence.* Indeed the veneration in which those who have acquired, whether justly or unjustly, the character of superior sanctity are held by the Hindus is extreme and this extends not only to the priests and religious persons of their own sects, but to all others, even Christians and Mahammedans; we accordingly find the Princes of Southern India (I allude to the Rāyer of Vidyanagara in particular) establishing Mosques and endowing Fakirs and Pīr-zādas long anterior to the subversion of their dominion by the arms of the Moslims. With respect to those of their own religion, the powers ascribed to them, as the following examples will shew, are limited only by the power of the imagination.

Periya-Purānam

கேடு மாக்கமுங் கெட்டதி ருவிளை
யாடுஞ் செம்பொனு மொக்கவே நோக்குவார்
கூடு மன்பினிற் கும்பிட லேயன்றி
வீடும் வேண்டா நெறியின்வி ளங்கினர்.

ஆரங் கண்டிகை யாடையுங் கந்தையே
பார மீசன்ப ணியல தொன்றிலா
ரீர வன்பின் ரேதுங்கு றைவிலார்
வீர மென்னுல்வி ளம்புந்த கையதோ.

The holy men, who have triumphed over adversity and prosperity, esteem a pot-sherd and pure gold alike and, adoring God from love only not from the desire of heaven, shine bright in the path of virtue :

Is it possible for me then to declare the greatness of those who have the sacred beads for ornament and rags for clothes, whose only occupation is the service of God, who abound in mercy and loving-kindness and are not deficient in any virtue ?

Vāsishtam

சரமழைக ணெய்தன்மலர் மழையை யொக்குந்
தழற்பள்ளி பனிநீரிற் சயன மொக்குஞ்
சிரமரிதல் சுகமுறுநித் திரையை யொக்குந்
தெகமரிவ துகலவைச் செறிபூச் சொக்கு
நிரவதிக நாராச மருமம் பாய்த
னெடுங்கோடைச் சிவிறியினன் னீரை யொக்கும்
விரகரிய விடயமெனும் விடவி டேசி
விவேகமிகுத் தவர்க்கலால்வி லக்கொ ணுதே.

A shower of arrows is like a shower of tender water flowers ;

A bed of fire is like reclining on refreshing dew ;

Striking off the head is like a sweet sleep ;

Hacking the body is like rubbing it with perfumes ;

Piercing the breast with innumerable pins of iron is like sprinkling it from a syringe with fresh water during the heats of summer ;

The keen and poisonous arrow of the objects of sense, so difficult to destroy, sages of expanded understanding can alone avoid.

Brama-gītei

ஞால முண்டவன் றலையின்மேற் சுமப்பன்மெய்ஞ்
ஞானி வேண்டிய வெல்லாம்
ஆல முண்டவ னவன்பின்னே திரிகுவ
னவன டிப்பொடிக் கென்றே
சீல மொன்றையுந் தெரிவரு ஞானிதன்
சேவ டிப்பணி செய்வான்
காலி ரண்டுமென் றலையவே யென்றனன்
கமல நான்முகத் தோனே.

For the true sage, Vishnu humbly beareth on his head all that he requireth and Siven followeth him desirous of the dust of his feet; of such a sage, who has attained the knowledge of that which alone is righteousness, the lotus-born and four-faced deity (Brahmā) attendeth the footsteps, beseeching him to place his feet on his head.

III

உரனென்னுந் தோட்டியா லேரைந்துங் காப்பான்
வரனென்னும் வைப்புக்கோர் வித்து. (ச)

As the hook rules the elephant, so he
In wisdom firm his sensual organs rules,
Who hopes to flourish in the soil of heaven.

"As the hook rules the elephant"—This verse being, as Parimel-azhager properly observes, a marked instance of the ஏகதேசவுருவகம் or *mixed metaphor* his commentators shall explain his meaning. The last mentioned says,—திண்மை யென்னுந் தோட்டியாற் பொறிகளாகிய யானையைந்தி னையுந் தத்தம் புலன்கண்மேற் செல்லாமற் காப்பா னெல்லாநிலத் தினு மிக்கதென்று சொல்லப்படும் வீட்டுநிலத்திற்கோர் வித்தாம் *He, who with the guiding hook of firmness restrains the*

elephant, by which are typified the five sensitive organs, so as to prevent their leaning towards any of the objects of sense is a seed for the soil of Heaven, praised beyond all other soils. The Latin commentator says—"Qui harpagone, qui dicitur animi robur, suos quinque sensus frænat, semen est pro agro qui dicitur cœlum: id est, qui utitur ad suorum sensuum frænationem animi robore, sicuti harpagone utimurad frænandos elephantes, semen est in terra custoditum, ut suo tempore in cœli agro seratur ; hoc est, cœlum assequetur."

The first of the succeeding verses is an amplification of the thought in the former part of this couplet, the author having judiciously avoided the incongruous figure with which it concludes. This extract is from the thirtieth canto *(மீட்சிப் படலம்)* of the Tembāvani ; in which, while the holy family are crossing the desert, on their return from Egypt, the Saviour is represented as enumerating in prophecy the several devotees, who in succeeding times are there to devote themselves to austerities and by their example to introduce monastic discipline into the Church. The primitive ascetics Paul, Anthony and, Hilarion are first mentioned, but of the many names that follow few can be recognized, as they are either translated into Tamil or altered so as to conform to the orthography of that language. *Ejesia Mariyāl,* celebrated in the concluding verses of the extract is St. Mary the Egyptian, the first female Recluse on record in the Christian Church : she was discovered by St. Zosimus in the desert beyond Jordan, where she had passed forty-seven years in the simple attire to which the poet with such delicacy alludes.

Tembāvani

அவாவென மதத்தின் சிற்றத்
தறிவென்ப பாகன் வீழ்த்த
வுவாவென வுடலைக் கைக்கொண்
டேக்கநற் றேட்டி மாற்றி

யிவாவன தவக்க வட்டை
யிட்டிரு விரதத் தூணின்
மவாவன முனிவன் சேர்த்தி
வானமும் வியவச் செய்வான்.

வீட்டரு நாட்டிற் கேற்ற
விழுப்பொரு ளாக நாடி
யீட்டருஞ் சீலக் குப்பை
யேற்றிநல் லுயிரோ டியாக்கைப்
பூட்டரு மோராய்ப் பூட்டிப்
புரைநசைச் சேற்றுட் செல்லா
வாட்டருந் தவத்தின் பண்டி
மதித்தகன் கதியிற் சேர்ப்பான்.

தேனிமிர் முல்லை யாகத்
திருந்தறத் தொகுதி நட்டு
நூனிமிர் தவத்திற் காத்த
நொறிற்பொறி வேலி கோலி
மேனிமி ரொழுக்க நீரை
விட்டருண் மணலைப் பாய்த்தி
வானிமி ருலகி னுறும்
வனத்தினுங் கசோரன் பூப்பான்.

ஆற்றிய தவச்செந் தீயி
லம்பொறி யிரும்பிட் டூதி
யேற்றிய தெருளின் ஞான
விரதமிட் டாய பைம்பொன்
றேற்றிய மறையச் சாகச்
சீலநன் மணிகள் சேர்த்திப்
போற்றிய தேவ மார்பிற்
புரோதர னணிப்பூ ணுவான்.

When by the outrageous fury, of the passions the driver had fallen from his seat, Mavāvana muni, having seized and mounted the elephant, which is the body ; governing him by the strong hook of resolution, he will bind him to the pillar of constancy by the rope of penance, and fill all heaven with admiration.

Desirous of obtaining the wealth peculiar to the kingdom of heaven, Madittagen having heaped on the car of unceasing penitence a load of holiness and yoked to it, as oxen, his body and soul, avoiding the quagmire of sinful desire, he will arrive at salvation.

Having planted the honey-dropping Jasmin-vine of perfect virtue ; having surrounded it with a hedge of subdued senses, to protect it by penance supported by religion ; having let in the water of strict discipline and spread around it the sand of grace, Asoren will flourish as a garden whose fragrance reacheth to heaven.

Blowing the red furnace of penance and placing therein the iron of the five senses, adding the mucury of bright wisdom, Purōdaren poured the pure gold thus obtained into the mould of religion and, having encased it with the precious jewels of virtue, he became an ornament for the breast of the God he adored.

தீயவு நலவு மூள்ளிற்
றேறிய பெண்ணிற் றேற
லாயவு மரிதே முன்ன
ரழிந்தநாண் வேலி தாவி
யேயவுங் காமத் தாழ்ந்த
வெசிசிய மரியாள் பின்னர்த்
தூயவு மரிதி லோர்ந்து
துறந்திவ ணெடுநா ணிற்பாள்.

கண்மையின் மற்றி யாருங்
கண்டதன் பிழைகாண் பாரார்
நுண்மையி னுற்ற பாவ
நுதலியுட் டானே கண்ட
வுண்மையி னுணர்ந்த வூக்க
மூளத்திற காக வெய்திப்
பெண்மையின் போர்வை நாணம்
பிரிவிலள் போர்த்து நோற்பாள்.

காமமே பறவைத் தேர்மேற்
கசடெனும் பாலை சேர்ந்தாள்
வீமமே பறவைத் தேர்மேல்
விளைதவக் குறிஞ்சி ஞான
வாமமே பறவைத் தேர்மேல்
வளரற முல்லை சேர்ந்தென்
ணுமமே பறவைத் தேர்மே
னயப்பவா ணுட்டைச் சேர்வாள்.

Though women may inwardly resolve on good or bad it is difficult for them to persist in their resolution; thus, though the Egyptian Mary, overleaping the fence of modesty, had at first plunged into the sea of carnal desire, yet at last, having determined to perform austerities with the purest devotion, she will retire from the world and long remain here.

The eye perceives not the color by which it is darkened, and who are they who see their own faults apparent to all others? but she remembering of herself her minutest sins and borne on the wings of mental resolution, produced by reflecting on the truth she perceived, gave herself up to devotion covered only by the mantle of female modesty.

On the flying chariot of desire she arrived at the desert of sin; on the flying chariot of fear she repaired to the mountains of penitence; on the flying chariot of resplendent wisdom she entered the grove of growing virtue; and on the flying chariot of my name she shall enter the kingdom of heaven.

The tissue of conceits exhibited by these verses may have been woven for the poet either by the Italian or the Tamil Muse, as both, though they often cull from the rose-bush of fancy its fairest flowers, are prone, also, to collect the insubstantial dew-drops glittering on its leaves.

"Who hopes to flourish in the soil of Heaven"—Lit. *is a seed for Heaven;* this figure is so frequent with the Tamil writers that it may be considered as a phrase of the language. The following verse from the Nāladi-nanuru affords another instance of its use.

மறுமைக்கு வித்து மயலின்றிச் செய்து
சிறுமைப் படாதுயிர் வாழ்மின்—அறிஞராய்
நின்றுழி நின்றே நிறம்வேறுங் காரணம்
இன்றிப் பலவு முள.

Laying up seed for heaven, without delusion of mind and void of all distress enjoy life like the wise, maintaining your proper station, but remembering always that there are various things that change their nature without efficient cause.

The meaning of the latter part of this verse is that human life is among those things which are liable to sudden and incalculable changes; the authors therefore, say—enjoy life, but enjoy it wisely and forget not that all enjoyment is instable.

IV

ஐந்தவித்தா னுற்ற லகல்விசும்பு ளார்கோமான்
இந்திரனே சாலுங் கரி (நு)

Let Indren say, the king who all controls
Within the expanse of Heaven, how great his power,
Who his five senses in subjection holds.

"Let Indren say"—This alludes to a story, which is told at length in the 38th and 39th Sections of the Bāla Cāndam, or First Book, of the Rāmāyanam of Vālmici and with some variation in the 9th section *(அகலியைப்படலம்)* of the same Cāndam of the Rāmāyanam of Camben, respecting the God Indren, who, in consequence of an intrigue with Ahalya, wife of the Sage Gautamen (the Latin commentator says

erroneously Agastyen), suffered a dreadful punishment from the effects of an imprecation pronounced against him by the enraged husband. In the former the curse is conceived in the following terms,—

ஈகுத-ஃவ்ருஜிஒ யஸ்ராகுஸ்ரா தா விஹொஸவ
ஜ ஜ ஜ கூ

and in the latter thus,— ஆயிரமாதர்க்குள்ள வறிகுறி யுனக்குண் டா கென்று. Tatwabōdhaca Swami gives an abstract of this fable in the 24th lecture of his treatise entitled Ātma-nirnayam, a controversial work on the nature of soul; in which he condemns, in the style of the ancient fathers, the fables told in the Purānams and other Hindu writings of the amours of their deities, but, though in the original appropriate to the subject and, consequently, as it stands, unobjectionable, it will not bear translation.

The foregoing is the explanation usually given by the commentators to this verse: Parimēl-azhager alludes briefly to it, saying only தானேந் தவியாது சாபமெய்திநின் றவித்தவன தாற்றுணர்த்திஞ ஞகலி னிந்திரனே சாலுங்கரி யென்றார் *he himself (Indren) not having subdued his senses was made to know the power of the Sage whose senses were subdued by the effects of his curse; therefore he says Indren himself is a sufficient witness.* The Jainer, however disputing the authority of the mythological story, give it a very different interpretation; Cavi-rāya-panditen accordingly thus renders the couplet,—ஐம்பொறிகளையு மாசையின்வழியே போகாம லடக்கினவ னுடைய வல்லமைக்குத் தேவலோகத்திற் றேவர்க்கெல்லா மிராசாவா யிருக்கின்ற தேவேந்திரனே கரி: பின் ஞெருவருஞ் சாலுங்கரியல்ல வென்பதா மென்றவாறு. *Of his power who restrains his senses from straying into the path of carnal desire Devēndiren the King of all the Gods inhabiting the celestial world is himself the witness and besides him there is no sufficient witness; this is the meaning of the author.* The difference here indicated turns chiefly on two points, in which the opinions of the

Jainer are opposed to the other sects ; first they do not admit that a devotee either possesses or would exert the malignant power ascribed to the imprecation of Gautamen, which they consider as utterly incompatible with the purity of devotion ; secondly, they argue that the Author could not intend to include under the term நீத்தார் or துறவோர், as used in this Chapter or elsewhere, any person, who, like this Sage, was still in the state of marriage.

This argument they support by reference in the second division of this Book *On Religious Virtues* and, especially, to the 8th couplet of the Third Chapter *On Penance*, and the 3rd and 4th of the Eleventh *On Retirement*. The former as relating to the first and principal point I quote.

தன்னுயிர் தானறப் பெற்றானே யேனைய
மன்னுயி ரெல்லாந் தொழும்.

He who entirely possesses his own soul is reverenced by the immortal spirits who have not attained to this state of perfection.

In this verse the inferiority of the Gods, who though immortal are not perfect, and consequently their chief Indren, to the perfect devotee is expressed declared ; the latter, as here forcibly described, is free from the eight defects enumerated in Page 15 of this work, but how can he be said to be divested of these or to have mastered the emotions of his soul, if, like Gautamen, he be still subject to jealousy and anger ?

" Who his five senses in subjection holds "—The subjection of the senses by meditation has been already noticed and will, with the assistance of the commentator, be further explained in the observations on the next verse. From these it will clearly appear that the Devotees to whom this Chapter is dedicated are not the vain-glorious and irrational zealots who inflict on the body tortures, which must, as the natural consequence of over-excitation, render the mind incapable

of all exertion. These, the Tapaswis, must be carefully distinguished from the contemplative Yōgis or Nīttār, as, though extolled in the Purānams and heroic Poems, they are no where mentioned in the Vedas, nor authorized by Smritis; for the exercises prescribed for the Vānaprastha are intended merely to keep the attention awake and do not amount to torture. Crishna, after having revealed himself to Arjuna as an incarnation of the Divinity, says in the Bhagavat Gīta,—

எல்லாத் தவமுமி யற்றிநின் றேனினு
மெல்லாக் கலைகளுங் கற்றுணர்ந் தோனினுஞ்
செல்லாக் கருமமெல் லாஞ்செய் தோனினு
நல்லான் யோகியே நீயதை நண்ணுவாய்.

Than him who has performed every species of austerity; than him who has acquired every branch of learning; than him who has assiduously performed every religious rite; the contemplative sage (Yōgi) is more excellent; adhere thou, therefore, to the practice of contemplation.

In the Sanscrit the words paraphrased in the first line of this verse are தவஸ்வி ஹ்யாʒயிகொயொதீ *the Yōgi is more excellent than the Tapaswis.* The Tamil version of this work is much more florid than the original, which is remarkable for the terse simplicity of its language, and, as usual, the commentary is often intermingled with the text.

By modern writers, however, even by those whose intercourse with the natives of India was unrestrained and whose knowledge of their language and literature must be alluded to be extensive, these marked distinctions appear to be unknown, or, if known, unnoticed: it is not surprising, therefore, that the ancients, whose communication with this country was comparatively restricted and imperfect, should be liable to mistakes on this subject and great praise must be allowed to their indefatigability of research, opposed as it

was by such impediments, when their conclusions are found to coincide with the truth. Philosophy and Religion had been confounded, or, rather, the former substituted for the latter, in Greece in the period immediately preceding their Asiatic conquests, which in their progress made them directly acquainted with India: hence the Greeks always describe the Indian Ascetics as Philosophers, and possibly judging of them by their descendants, from their speculative habits and their power of logical investigation, they deserved the appellation equally with those by whom it was then arrogated in Europe. It was a greater mistake to confound them generally with the Brachmanes, or Brāhmans, though no doubt the majority were really of this caste. The names usually assigned them by the ancient writers are Gymnosophists, Samanians, Germanes, Sarmanes, and Pramnes. The first of these words only is Greek and in its literal acceptation can apply to none of the Indian Devotees, except the Jaina Digambara, as garments were used by all others. Pliny's description of the exercises of those intended by this term, so nearly resembles the rule appointed by the Śāstras to be observed by the Vānaprastha that I quote it and the corresponding text of Menu, remarking that the Romans in the age of this author, from their immediate communication with India by sea, had acquired and communicated a more precise knowledge of it than the elder Greeks ever possessed, as is evident, not only from his writings, but those of Strabo and the Geographical tables of Ptolemy. "Philosophos eorum quos Gymnosophistas vocant, ab exortu ad occasum perstare, contuentes Solem immobilibus oculis: *ferventibus arenis tota die alternis pedibus insistere.*"

ஊதினை விலாவிலெடுத்த திலெடுத்த பூவலெதிர்நம்
ஒருநாலுநாலுமா விலாலெசு லவலெநடிவெயளவீ

Either rolling backwards and forwards on the ground, or standing tiptoe all day, let him pass his time, or continue alternately standing and sitting, bathing thrice a day.

It is probable, therefore, that, though this term was only strictly applicable to one description of devotees, it was extended to others, not because they were absolute naked, but because they were more slightly clothed than the secular classes. This use of a similar term is exemplified by Lucian in his dialogue entitled the Cynic; for, though the Philosopher therein introduced is described as being naked, it appears afterwards from the mention of his torn mantle and his defence of the fashion of his vestment as being that of the Gods, that he could not have been entirely so. The passage alluded to, which opens the dialogue, and another towards the conclusion of it, I here transcribe.—*Wherefore is thy hair so long and thy beard so large and why goest thou thus naked and unshod, lying on the bare ground and leading a savage life more fit for a beast than a man? Wherefore wanderest thou incessantly from place to place, mortifying thy body and, instead of cherishing and satisfying it as others do, denying it that which it requireth of thee?——Let the earth be my bed and the heavens my covering; let the whole world be my habitation and all sorts of food indiscriminately my aliment; let the pernicious desire of accumulating wealth, the cause of all evil, never infect my soul, but let me suffer from want rather than be anxious for superfluity.*—An Indian Sanyāsi of the ancient rule, as he still exists, and the mode of life he is bound to follow, is here distinctly described, as various extracts in this Chapter will demonstrate. The Cynic philosopher in his costume and professions at least, though by no means in the purity of his life, was minutely the same as the Indian Devotee; *the staff*, and the *single* mantle, sometimes of skins as worn by the Vānaprastha, sometimes of rags, as worn by the Bhīcshaca, were common to both; the Greek, however, carried a *wallet* instead of a *water-pot*.

Samanien is evidently the same as the Tamil word Samanen and Pramnes as Brāhmana, which in that language

is written பிராமணன் *pirāmanen.* An orthographical alteration nearly similar seems to have converted the word Brahmā, which, besides being the name of the third person of the Hindu triad, signifies the same as the derivative term Brāhmana, into *Piromis,* the title given to the Egyptian High-priests (see Herodotus, Euterpe Chapt. 163); in Tamil this word is written பிரமன் *piramen* and விறுமா *virumā* Germanes and Sarmanes are probably the same word differently spelt and, if the latter mode be, as I conceive it is, the more correct, it will be easy to account for, the distinction made between the Brachmanes and Sarmanes by some authors, who introduce these terms as describing two several sects of philosophers. ஸ்ரவணஃ *śravanah* in Sanscrit, with a short *a* in the first syllable, means the same as *Digambara,* and was the title probably by which those naked saints denominated themselves to the European enquirer; ஸ்ராவணஃ *śrāvanah,* with a long *ā,* on the contrary, signifies a *heretic,* and was the title by which they are denominated by the other sects: now from either of these words Sarmanes may be legitimately derived. By the term Brachmanes, therefore, which as the name of a caste is properly common to all Indian sects, the ancients meant the devotees who derived their tenets from the Vēdam and by Sarmanes those who derived them from the Paramāgamam.

V

சுவையொளி யூருசை நாற்றமென் றைந்தின்
வகைதெரிவான் கட்டே யுலகு (எ)

Taste, light, touch, sound, and smell, if these be known
And with them all connected, of the world
The whole is known.

"Taste, light, touch, sound, and smell"—The meaning of the terms corresponding with these in the original are

comprehended in the collective phrase ஐம்புலன் which properly signifies *the five objects of sense*; they are here translated literally, though in English the *object* and the *faculty* are not always distinguished. The compound ஐம்பொறி means *the five organs of sense*; for the *faculties of sense* பொறித்தொழில் there is no common term, but they are particularized by the corresponding verbs, as கேட்டல் *hearing*, தொடல் *touching*, பார்த்தல் *seeing*, சுவைத்தல் *tasting*, மோத்தல் *smelling*. It must be observed, however, that, though புலன் and பொறி may each occasionally be rendered by the general term *sense*, they are never actually confounded by Tamil writers; thus in the last of the two preceding couplets ஐந்தும் *the five senses* is rendered by the commentator புலன்கள் and in the first பொறிகள். This distinction will be further exemplified by comparing the following verse from the Nāladi-nānūru with this couplet.

மெய்வாய்கண் மூக்குச் செவியெனப்பெ யர்பெற்ற
வைவாய வேட்கை யவாவினைக்—கைவாய்
கலங்காமற் காத்துய்க்கு மாற்ற லுடையான்
விலங்காமல் வீடு பெறும்.

He who has power to observe the rule he has professed and to keep himself undisturbed by the operation of the organs of sense, namely, the body, mouth, eyes, nose, and ears, shall assuredly obtain eternal beatitude.

The simple meaning of the Author in this verse is, that, as it is by the senses only that the mind can derive knowledge, human knowledge of all kinds must be connected, or, to adhere closely to the original, must be according *to the way* of the objects of sense here ennumerated; he, therefore, who has a clear understanding of them, of their powers and effects, is alone complete in knowledge. Such is the contemplative sage, who having reduced his sensual organs to entire subjection, must, beyond all others, have acquired a more perfect comprehension of the senses and of their opera-

tions. The Latin commentator, therefore, says,—"Exaltat hic Religiosos ob contemplationem, quam mortificationi jungunt, quaque ex rerum naturalium attenta consideratione veri notitiam assequendo ad Deum facilius diriguntur." This simple exposition, however, by no means satisfies the profounder Indian, Parimēl-azhager, whose excursus on this verse I shall give and endeavour, with some latitude of explanation, to translate.

சுவையு மொளியு மூறு மோசையு நாற்றமு மென்று சொல்லப் பட்ட தன்மாத்திரைக ளைந்தினது கூறுபாட்டையு மாராய்வா னறிவின்கண்ணதே யுலகம் எ-று.

அவற்றின் கூறுபாடாவன-பூதங்கட்கு முதலாகிய வவைதா மைந்து மவற்றின்கட் டோன்றிய வப்பூதங்களைந்து மவற்றின் கூரு கிய ஞானேந்திரியங்க ளைந்துங் கருமேந்திரியங்க ளைந்து மாக விருபதுமாம்-வகைதெரிவான்கட்டென வுடம்பொடு புணர்த்ததனற் றெரிகின்ற புருடனு மவன் றெரிதற் கருவியாகிய மானகங்காரமனங் களும்-அவற்றிற்கு முதலாகிய மூலப்பகுதியும் பெற்றும்-தத்துவ மிருபத்தைந்தனையுந் தெரிதலாவது மூலப்பகுதி யொன்றிற் றோன் றிய தன்மையிற் பகுதியே யாவதல்லது விகுதியாகா தெனவும்-அதன்கட் டோன்றிய மானும்-அதன்கட் டோன்றிய வகங்காரமும்-அதன்கட் டோன்றிய தன்மாத்திரைகளு மாகியவேழுந்-தத்தமக்கு முதலாயதனை நோக்கி விகுதியாதலுந் தங்கட்டோன்றுவனவற்றை நோக்கப் பகுதியாதலுமுடைய வெனவும்-அவற்றின்கட்டோன்றிய மனமும்-ஞானேந்திரியங்-கருமேந்திரியங்களும்-பூதங்களுமாகிய பதினுறுந்-தங்கட் டோன்றுவன வின்மையின் விகுதியேயாவதல் லது பகுதியாகாதெனவும்-புருடனென்றிற்றோன்றுமையானுந் தன் கட்டோன்றுவன வின்மையானு மிரண்டுமல்லனெனவுஞ்-சாங்கிய நூலு ளோதியவாற்றுணராய்தல்- இவ்விருபத்தைந்துமல்ல துல கெனப் பிறிதொன்றில்லையென வுலகின துண்மை யறிதலி னவனறி வின்கண்ண தாயிற்று.

The whole world is within the knowledge of him who fully comprehends the objects of sense, taste, light, touch, sound, and smell, and the modification of these five sensible species,

These modifications are—the five particulars here specified, which are the causes of the five elements; the five elements proceeding from them; the five organs of perception and the five of action (the hands, feet &c.), *which are modifications of them; constituting on the whole twenty. The expression*—within his knowledge who understands the way—*is to be thus explained: the soul, (Puruda) which is intelligent by its connection with the body and by its means of intelligence, the active agency of nature, individual consciousness and the reasoning faculty; these and the cause of these, primitive nature, or homogeneous matter, with those before enumerated, are known as the twenty-five* Tatwas, *or principles. That which proceeds immediately from primitive, homogeneous matter is in its nature the generating cause (pagudi), not the generated affect or created object (vigudi); from this proceeds power, or active nature; from this individual consciousness; from this the objects of sense, or the sensible species of the elements; and each of these seven, with respect to that which precedes it, may be considered as the generated effect, but, with respect to that which proceeds from it, as the generating cause. The reasoning faculty which proceeds from these seven, the organs of sense and of action and the elements, in the whole sixteen, as nothing proceeds from them, must be considered as generated effects, not as generating causes. As the soul does not proceed from any thing and nothing proceeds from the soul, it is neither cause, nor effect, neither simple matter, nor any of the diversities produced from it. Whosoever comprehends what is thus taught by the Sāngiya school and knows, that, besides these twenty five, there is no other modifications of principles in the world, by truly knowing the world has it within his power.*

This is a short but comprehensive exposition of the philosophy of the Sānchya school, which makes nature the cause of nature and the modifications of matter to originate

from matter. Like the Jainer the disciples of this school maintain the eternity of matter, which they consider primitively to be not a confusion of elements, as the Chaos of the Hebrews and Greeks, but simple, homogeneous, inactive and powerless. By the accession of motion to *primitive matter, Pracriti,* it becomes, *from its own energies,* active and powerful and is then called, *Mahat active nature.* These are the two primary *Tatwas* or principles and from these, or rather from the operation of active nature on primitive matter, proceed, mediately or immediately, the sensible species of the elements, the elements themselves, and all the diversities of the material world. *Spirit, Purusha,* is distinct from primitive matter and is in no respect effected by any of its changes, but it is the omniscient and omnipresent witness of all its operations; it is pure intellect and cannot be otherwise described; those which are apparently its qualities really belonging to matter, from which they are reflected as an image from a mirror to the eye by which it is seen, or, more exactly, as light, refracted through a prism, throws its colored rays on objects by their nature colorless. Spirit, therefore, being both impassive and inoperative has no part in the creation of the universe, which, as already stated, proceeds wholly from matter and its energies.—From this school originates the worship of Durgā and the Śactis, which, philosophically, are only symbols of primitive matter and of the various modifications of active nature, though religion has attributed to these, and to the several orders of Deities, Brahmā, Indra and the rest, specific form and appointed various rites and ceremonies for their worship; these, though of utility in regulating and controlling the grosser minds of the ignorant, the enlightened Sage knows to be illusive and fruitless, and, as inferred from the text by the commentator, attains the state of final beatitude solely by the right comprehension of the nature of *matter and spirit.*

This is the doctrine taught originally by Capila-maharishi, but, according to Patanjali, the founder of the school named after him, which is a reformation of the Sānchya tenets, motion proceeded from the operation of spirit on primitive matter by which active nature, the immediate cause of creation, was produced. All that is, therefore, arose into existence by the immediate agency of spirit, by the providential intelligence of which the laws that govern the universe were established ; in such mode, however, that spirit, though not inactive, is yet impassive. The school of Patanjali prescribes rules for the performance of the Yōgam, *silent contemplation*, which it divides into several degrees and, conjoined to the entire subjection of the organs of sense, considers as the means by which, proceeding " though nature up to nature's God," the contemplatist acquires a perfect knowledge of intellect and the essence of intellect ; of intellect as connected with matter and expressed by the general term *mind* and of intellect as the *supreme spirit*, from which knowledge rightly used eternal felicity results.

The whole reasoning of both these schools it will be observed rests on the assumption, which has obscured the philosophy of all ages, that matter is essentially homogeneous ; that there is a substance into which all other substances are resolvable. The inductive inquisition of the Moderns has proved the reverse of this and shewn that what was previously mistaken for simple is compound, and it must be admitted, in opposition to the subtilest deductions, that all reasoning, as to the material origination of the universe, must, if true, coincide with the results of experimental science, before the light of which all theories fade to nothing. The researches of the indefatigable practicians of Europe tend forcibly to establish that there are two principles (the real primary Tatwas) in nature, not only essentially different, but directly opposite ; an active, moving elastic, exciting, aeriformed fluid, and an inactive, fixed, inelastic solid, not

exciting but capable of great excitation ; the former gas, the latter metal. Neither of these substances, however, are homogeneous ; the gases and metals being so various that their number has not yet been determined. Though agreeing with others of the same order in general properties, each of these varieties possesses its own specific quality, distinguishing it from all other substances, with which it may be combined but cannot be confounded. The doctrine of the homogeneity of matter is in fact as futile as the dream of the Alchymist, to which, probably, it gave origin.

On the four Couplets concluding with the present one, the third of which is not translated, Parimēl-azhager remarks—இவை நான்கு பாட்டானும் பெருமைக்கேது வைந்த வித்தலும் யோகபயிற்சியுந் தத்துவ வுணர்வுமென்பன கூறப் பட்டன *by these four verses the subjection of the senses which is the cause of the greatness of devotees, the practice of contemplation and reflection on the principles of nature are enjoined.* That is to say the first, the subjection of the senses, is enjoined by the text and the others by his own commentary. As connected with this subject and that of the Chapter generally, the following selections have been made. To them I have added the paraphrase of a poem from Moore's Sacred Melodies, in which disgust at the agitations of the material world and aspiration after the final rest of the soul are expressed in terms so similar to those used by Hindu authors that it might itself be mistaken for a translation from their writings ; it has required, therefore, only a slight occasional variation of the imagery to accommodate it exactly to their style.

Bhagavad-Gītā [×]

பாடும் பனுவற் பலவோதி
யவற்று ளறியும் பயன்றெரிந்து
நீடும் புலன்க ளவைவென்று
நிலையிற் கலக்கற் கரியனு

× பகவத் கீதை - சேமநகர் பட்டனூர் - 6 தியான யோகம் (6-12)

யோடும் பொன்னு மொருபொருள்போ
லொக்கப் பார்க்கு மவனேயிங்
காடும் பெரிய மாயக்கூத்
தாடா ததுகண் டமைந்திருப்பான்.

கைம்மா றில்லா தனசெய்வான்
காதற் ரூழன் கடும்பகைஞன்
விம்மா தெவற்று மொத்திருப்பான்
வேண்டப் படுவான் வேண்டாதா
னம்மா மறைநூ னெறிபுரிவா
ஞகா தனவாக் கிடுவானென்
றிம்மா னிடவ ரனைவர்க்கு
மொப்பான் யோகி யெனப்படுவான்.

தலையா மிந்த யோகத்தைத்
தலைநின் ரூழுகுந் தன்மைகே
ளுலையா வாசை யறமாற்றி
யொன்றுந் தனக்கென் ரூழுகாதே
மலையார் மூழஞ்சை மூதலாக
யோகங் களுக்கு வகுத்துரைத்த
நிலையா வையினு மொன்றினில்வந்
தியாது நலியா நிலத்திலே.

ஒக்கும் வகையாற் குசம்பரப்பி
யதன்மே லுழையின் ரூல்படுத்துத்
தக்க புடைவை யதன்மேலே
விரித்துத் தானங் கதிலிருந்து
மிக்க மனனே யறவொருக்கி
வேறு செய்யும் வினைகளுடன்
ரூக்க புலன்க ளினையடக்கி
யுணர்வு தூய்தா வதன்பொருட்டால்.

தலையுங் கழுத்து மூடம்புமிவை
செவ்வே தளரா தேயிருத்தி
நிலையி லிருந்து கண்களைத்தன்
மூக்கு நுனிமே லேநிறுத்தி

யலையுங் கடல்போற் காமமுமெய்ப்
பயமுந் தன்னை விட்டகல
வுலைவு மனமுள் ளடக்கியெனை
யுணர்ந்தே யிருக்கு மதுயோகம்.

Having by the study of the various branches of the sacred writings acquired a complete knowledge of them and having overcome the deception of the objects of sense, he whose firmness no object can disturb, beholds with the same indifference gold and a broken pot-sherd and, viewing it unmoved, rests serene in the midst of the vast dance of the illusions of this world.

He acts regardless of the fruit of his actions ; he is alike affected towards his most intimate friend and his most bitter enemy ; he is the same to all mankind, to him with whom he is connected, and to him with whom he is not connected, to him who walketh in the path of the sacred scriptures and to him who acteth contrary to their precepts ; such an one may be truly called a contemplative sage (Yōgi).

Hear now the pre-eminent nature of contemplation (Yōgam) which leads to eternal happiness ; having utterly rejected all desires, however difficult to resist, and considering nothing as his own, either in the cave of a mountain, or in some other place proper for contemplation, where he is not subject to any kind of disturbance.

Here having spread smoothly the sacred grass (cusa), having placed over it the skin of an antilope and covered it with a clean cloth ; being seated thereon and, for the purpose of purifying his thoughts, having restrained his mind from wandering, and having wholly restricted his senses to the act by which he is occupied ;

Keeping his head, his neck and body without motion in one posture, fixing his eyes steadily on the point of his nose, divesting himself of all desire, tumultuous as the

waves of the ocean, and of all bodily fear, confining within his wandering mind, let him think solely on me—this is contemplation.

Ozhivil-Oḍuccam

மாலயனு யிந்திரனுய் வாழுவதாய் மாளுவதாஞ்
சாலமயல் பார்த்துத் தலையசைப்பார் — ஞாலமயங்
குன்மத்தக் கோரணிபார்த் தோகோ வெனச்சிரிப்பர்
தன்னைப்பார்த் தாடுவர்தாந் தாம்.

They shake their heads when they behold the powerful delusion which causes the distinctions of Vishnu, Brahmā and Indra, of life and death, and they smile as they contemplate the frenzied dance of the illusions of the world, those who have learned to know themselves.

Devica-Lottiram

யோகி யாகி யொழுகுமி யல்பினேன்
போக மாற்றிப் பொருண்மேற் பொறிகளே
வேக மான பயமும்வி யப்பும்போய்
மாகர் காணுச் சுகத்தைம ருவுவான்.

He who hath truly attained the state of a contemplative sage, having diverted the organs of sense from pleasure to truth and released both from transitory fears and delights, will obtain happiness which the gods have never beheld.

Tiruvarut-Payen

ஒங்குணர்வி னுள்ளடங்கி யுள்ளத்தி னின்பொடுங்கத்
தூங்குவர்மற் றேதுண்டு சொல்.
மும்மை தரும்வினைகண் மூளாவா மூதறிவார்க்
கம்மையு மிம்மையே யாம்.
எல்லா மறியு மறிவுறினு மீங்கிவரொன்
றல்லா தறியா ரற.
கள்ளத் தலைவர் துயர்கருதித் தங்கருணை
வெள்ளத் தலைவர் மிக.

They, who, inclining their mind to exalted wisdom, have attained a state of mental happiness, are at rest; say what besides is so.

Those of mature understanding, who are no longer attached to works by which the three worlds are obtained, enjoy even in this the happiness of the life to come.

Although they possess knowledge which extends to all things, their comprehension is confined to one thing.

Knowing the unhappiness of those who are tormented by ignorance, overwhelmed by a flood of compassion, they are on their account greatly disquieted.

Vāsishtam

பெருகத் திரண்ட முகில்களெல்லாம்
பெருங்காற் றூலே யொதுங்குதல்போல்
வருகற் பனைநா சத்தாலே
மனம்போ யிறக்குமனமிறந்தால்
பொருகற் பாந்த மாருதமும்
பொங்கு கடலும் புவியனைத்து
முருகச் சுடுபன் னிருகதிரு
மொருகால் வரினு மிடருண்டோ.

As the mass of clouds when gathered together is totally dispersed by the winds, so, when the selfish affections, are destroyed the reasoning faculty ceases to exist; when the reasoning faculty existeth not, though the ocean swell and the storm rage, as at the end of the world, and though the twelve suns should at once melt the earth, can affliction exist?

Nyānadicarayer-Cappiyam

உடனிலை யாமை யென்பது கடலி
லூருநவ் வென்னவுங் காற்று
மடலுறச் சீறிற் கவிழ்ந்துறும் போலா
மங்கமே கொண்டவ ரொருவர்

புடவியி னிலேயா யிருந்தது மில்லே
புற்கலன் மெய்க்குற வென்னிற்
குடம்பைநீத் தெழுந்த குருவியந் தரத்திற்
குரலொசித் தேகுதல் போன்றே.

புன்னுனிப் பனியின் றுளியது மனலின்
புறத்தெழும் புகையதும் வானின்
சென்னனி தூவு நீர்க்குமி ழியதுஞ்
சேணுயர் தருவினற் பூவு
மன்னிலே யில்லாப் போலுமிவ் வாழ்க்கை
மடிவது கண்டுமா தவத்தோர்
நன்னிலே நண்ணித் துறந்தவ ராகி
நவைபல வொழித்தனர் மாதோ.

வீவெனுங் கள்ளன் விபுலமா னிடரை
விடாமலே சுவட்டினிற் றொடர்ந்து
நோவெனும் வழியு மன்றியுந் தானே.
நுழைந்திடு வான்சடு தியிலே
தாவெனு முயிரைப் பற்றிப்போ வானச்
சமயமே யறியொணு தென்று
தூவெனுந் தவத்தோர் தினமுமா யத்தந்
துஞ்சலிற் செய்குவர் துணிந்தே.

The instability of this mortal body is like a ship when sailing on the sea, or when overwhelmed by the boisterous rage of the winds ; of all who have assumed a corporeal form, none have remained permanently on the earth, for the soul is disunited from the body, even as the bird which quits the egg and soars singing to the sky.

The eminent devotees, considering that worldly prosperity is transient as a drop of dew falling from the tip of a blade of grass on the sand, as smoke rising from the fire into the sky, as the bubbles formed when the rain falls abundantly from the clouds, or as the gay flowers on the trees aspiring to the heavens, have approached that which is not transient and, having for saken all, are freed from every taint of guilt.

As the robber death follows incessantly the inhabitants of the earth and, entering by means of disease or of his own accord, on a sudden seizes and bears away their lives, the holy devotees, considering that the time of his coming is unknown, vigilant and fearless, are always prepared for him.

Couplets

இவ்வுல கேதுறவென் றெண்ணி யறிஞர்தாம்
எவ்விடமுங் காப்பார் துறவு.

மாந்தரு மாந்தருக் காதாவு செய்திடல்
ஏந்தற் றுறவினுக்கெஃகு.

நீத்தாரே நீத்தேறி நீந்தலா னீத்தத்தை
நீத்து நிலைபெறுவார் நீடு.

The wise, regarding this life itself as a state of penance, perform the duties of devotion without respect to place;

That men, also should assist their fellow men is the most efficient of all species of devotion;

It is such devotees, who, borne above the waves, pass safely the flood of life and rest in eternal felicity.

A hymn

"This world is all a flecting show,
For man's illusion given;
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow,

There's nothing TRUE *but heaven!*
And false the light on glory's plume,
As fading hues of even,
And love and hope and beauty's bloom

Are blossoms gathered from the tomb,
There's nothing BRIGHT *but heaven!*
Poor wanderers of a stormy day,
From wave to wave we are driven,

And fancy's flash, and reason's ray,
But serve to light the troubled day,
There's nothing CĀLM *but heaven!"*

Paraphrase

இவ்வுல கெல்லாமே யெல்லிடுங் கானற்போன்
றெவ்வுயிர்க்கு மேவு தருமயலே—யெவ்வத்தான்
கண்ணீருங் காட்டுறுமின் பத்தாற் சிரிப்புமே
கண்ணுறின் யாண்டுங் கடுமயலே—யுண்டு
மயலி லியலொன்றே மன்னுயிரா ராய
புயலி லயற்கு வழியே—குயவாழ்
நிகமெஞ்சு ஞாயிறு நீட்டுகதிர் நேராய்ப்
புகழ்மகிமை பொன்னிற நில்லா—வகன்றுகி
மீண்டுலகின் செல்வமெல்லா மேவுமின் பன்புவன்பு.
மாண்டு முழுமையும் வாடுமிவை—பூண்ட
புறக்காட்டுக் கண்ணரும்பும் பூவிதழ்கட் போலத்
திறமிருளுண் டூண்டு திறமா—நிறமன்
றிருளி லியலொன்றே யென்னுயிரா ராய
தெருளயற் றேடும் வழியே—மருள
வலைக்காற் றலைத்தவுல கின்றுணி யுள்ளோர்
அலையலோ டல்லலீ தாடி—மலைவாய
மதியென்னு மின்னலொளி மால்வீறித் தன்னுற்
கொதிகடற் கல்லோலங் காண்பார்—அதிரா
வமரி லியலொன்றே யென்னுயிராரா
யமைந்த வயற்சேர் வழி.

CHAPTER IV

அறன்வலியுறுத்தல்

On the power of virtue.

The title of this Chapter is composed of the terms அறன் *virtue,* வலி *strength, power,* and உறுத்தல் *to cause, originate,* and signifies *the source whence the power of virtue is derived.*

I

சிறப்பீனுஞ் செல்வமு மீனும் அறத்தினூஉங்
காக்க மெவனே வுயிர்க்கு (க)

What more doth profit man than virtue doth,
By which felicity is given, and whence
Eternal bliss ensues?

"Virtue"—The word here employed அறம், coinciding nearly with the Sanscrit term ധർമ്മ which is frequently substituted for it, possesses great latitude of meaning. It signifies *virtue* generally; moral *right* as opposed to *wrong;* religious *righteousness* and the *merit* resulting from religious acts; the *positive rights* of things and persons, as ordained by law or established by custom, and the maintenance of such rights, or *justice;* and lastly *charity* in the abstract and *charitable acts* of every description. In this Chapter, which is considered the particular introduction to the First Division of the work in its two parts, இல்லறம் *Domestic virtue* and துறவறம் *Religious virtue,* it must be taken in its more general sense, and as including both secular and religious virtue; this is expressly stated by Parimel-azhager in his explanation of the title. அறன் வலியுறுத்தல்: அஃதாவது - அம்முனிவரா னுணர்த்தப்பட்ட வம்மூன்றனு ளேனைப் பொருளு மின்பமும் போ லா தற னிம்மை மறுமை வீடென்னு மூன்றனையும் பயத்தலா

னவற்றின் வலியுடைத் தென்பது கூறுத லதிகாரமுறையு மிதனனே விளங்கும் *This title*—The origination of the power of virtue—*is thus explained. Of the three great incidents of life distinguished by the sages who have treated on them,* virtue *differs from* wealth *and* pleasure *in that it effects alike both present and future existence and the state of eternal beatitude; its power, therefore, is here stated and the purport of this Chapter will be explained accordingly.* The following extracts will exemplify this term in many of the senses here stated and illustrate this couplet generally. The final stanzas are the composition of a living author Sidambala Pandaram.

Māgapurānam

கரும பூமியிற் புன்முதற் பிறப்பெலாங் கடந்து
பொருவின் மானிடத் தொழிலுடன் பிறந்தருள் பூத்து
மருவு கண்டுயி லிளமைமூப் பொரீஇத்தரு மத்தி
னுரிமை யிற்செய்து மென்றிடை லறம்புரிங் தோங்கும்.

போத மேவிய காதைகேட் டிருந்தவம் புரியா
ரேத மேவிய நரகத்தி னழுந்துவ ரியம
னுதி நாட்டொடர்ந் தற்றமே நோக்குவ னதனற்
பேதை யீரறம் புரிந்திடு மெனமறை பேசும்.

இத்துணைத் தரும தானங்க ளிம்மையின்
மெத்திய செல்வமுஞ் சுதரு மேவிநீண்
முத்தியின் மானமேற் பொலிவர் மூதுரைப்
பத்தியின் முனமே பலிக்க வேண்டுமால்.

Having, in this world of works, passed through various states of existence from grass upwards, until by divine grace thou hast attained the human form; do not then say, while time passes in sleep and youth and age, I will perform acts of charity when it suits me; virtue when practised exalteth itself.

Those, who, being properly instructed, do not perform duly their devotions, shall be thrust into a painful hell:

Death pursues us from the hour of life watching his opportunity, therefore the Scriptures say "ye fools practise virtue."

They who thus bestow alms and perform other acts of charity shall be blessed with children and the greatest felicity in this world, and an exalted station in the world to come; but, according to the ancient Word, alms can be rendered efficacious by charity only (lit. *by zeal* i.e. *for charity*).

Siva-Dermōttaram

மகவினையா லாகத்தின் வருத்தந் தன்னுன்
மாநிதியான் மற்றுமுள பொருள்களாலுந்
தகைபெறுவா னவராலுங் காத லின்றேற்
சாதிக்கப் படுவதன்று தருமந்தானே
யுவகையுற வாதர வாற் சிறிதே தேனு
முதவியிடி லறமதனற் பெரிதுண்டாகும்
அகநெகலு மாதரவு மரிய தாமென்
றறியாதா ரென்பெறுவ ரன்னே வன்னே.

Neither by sacrifices, nor by bodily austerities, nor by the distribution of abundant wealth, nor by the aid of the powerful Gods, can virtue be established, if affection (kindness or charity) exist not. When from charitable motives assistance, productive of satisfaction, is rendered, however small it may actually be, the virtue whence it proceeds will make it of great account; Alas! alas! what then will they obtain who know not how important in its consequences is that charity which satisfieth the mind? i.e. *that charity, which, not being hypocritical or vain-glorious, gives satisfaction to the mind of those by whom it is bestowed.*

Prabhulinga-Līlei

ஆதர விலையேல் வேண்டு
மறத்தினற் பொருளோர் செம்பொற்
பூதர வளவ ழித்தும்
பொருளழி வளவே யாகும்

மாதர வுளதே னல்கும்
பொருளணு வளவென் றாலும்
பூதர மெனவ ளர்ந்து
புண்ணியப் பொருள ளிக்கும்.

If real charity exist not, though wealth equal to a mountain of gold be expended under the pretence of charity, it is all thrown away; if wealth equal to an atom be bestowed from feelings of real charity, this virtue will produce fruit enlarged to the size of a mountain.

Sānanda-Ganêsa-Purānam

தரும மியற்றிய தாழ்வறு நல்லோர்
அரிய மானமி வர்ந்தள வற்ற
திருமரு விப்புகு செந்நெறி யின்சீர்
ஒருமணி வாய்கொடு சைக்கப் படுமோ.

Can one mouth, however eloquent, declare the glory of the right road, which the eminently good, who have practised real charity, have entered, mounted on the chariot of arduous virtue, and by which they have attained to incalculable felicity.

Nāladi-nānūru

அரும்பெற லியாக்கையைப் பெற்ற பயத்தாற்
பெரும்பயனு மாற்றவே கொள்க-கரும்பூர்ந்த
சாறுபோற் சாலவும் பின்னுதவி மற்றதன்
கோதுபோற் போகு முடம்பு.

கரும்பாட்டிக் கட்டி சிறுகாலைக் கொண்டார்
தரும்பெழுந்து வேங்காற் றுயராண் டுழவார்
வருந்தி யுடம்பின் பயன்கொண்டார் கூற்றம்
வருங்காற் பரிவ திலர்.

Having obtained a human form so difficult to obtain, act so as from it to acquire great merit; for in the next birth,

charity will profit thee as the juice of the sugarcane, while thy body will resemble the refuse of the cane from which the juice has been pressed.

They who have pressed the cane and extracted the juice will not be grieved when they see the smoke arising from the refuse while burning, nor will they who have acquired the merit accruing from the mortification of the body mourn when death approacheth.

உறக்குந் துணையதோ ராலம்வித் தீண்டி
யிறப்ப நிழற்பயந் தாஅங்—கறப்பயனுந்
தான்சிறி தாயினுந் தக்கார்கைப் பட்டக்கால்
வான்சிறிதாப் போர்த்து விடும்.

The seed of the Āl (Banyan tree) though exceedingly small grows large and affords abundant shade ; so, however small may be the benefit of a virtuous act, it facilitates, when conferred on the worthy, the attainment of heaven.

Stanzas

ஒழுக்க நன்மை வாய்மை யாதி யுற்ற பேற றிவினுல்
வழுக்க றுத்து யர்ந்த மேன்மை வண்மை யாரோ
டணுகிடி
னிழுக்க டைந்தி டாது மாந்த ரிருவி னேப்ப யன்கடோர்ந்
தழுக்கொ ழிந்து நல்ல றத்தை யாற்று மாற்ற
லெய்துவார்.

எவ்வெவ சமயங்க ளிறைவ னூல்களு
மவ்வியம கன்றிடு மறமி யற்றவே
செவ்விதி னுரைத்திடுஞ் சிறந்த மாண்பெனி
லவ்வறம் யாவரு மாற்றல் வேண்டுமால்.

இல்லறந் துறவற மெனவி ரண்டெனச்
சொல்லறந் தெரிந்தவர் சொற்ற மாண்பினு
ணல்லற நற்பொரு ளீட்டி நல்கலே
யல்லதில் லாதிவிட் டகல லாகுமால்.

ஆசறச் செய்யா நின்ற வறத்தினு லுலகின் மிக்க
வேசறு செல்வந் தானு மெய்திடற் கரிய தான
மாசறு வீட்டின் பேறும் வழங்கிடப் படுமே யென்னுற்
றேசறத் தினின்மே லாக்கந் தேர்ந்துவே றுரைக்கற்
பாற்றே.

If men frequent the society of those, who, by means of that eminent wisdom which proceeds chiefly from moral conduct, beneficence and truth, free from all defects, are distinguished for superior virtue, they will themselves become faultless and, distinguishing clearly the difference between right and wrong, will cleanse themselves from the defilement of sin and become capable of practising the purest virtue.

As the ordinances of the founders of all sects teach the practise of virtue, which sedulously avoids vice, and particularizes the eminence that thence results, assuredly the practise of that virtue is incumbent on all men.

Of the two species of virtue, of which those versed in the knowledge of virtue have treated, namely, domestic and religious virtue ; the former, of which the essence is beneficence, consists in the dispensing of wealth when it has been accumulated ; the latter in retirement from domestic life and other enjoyments.

As it is declared that from virtue, by which vice is destroyed the highest felicity, liable to no calumny, proceeds in this world, and hereafter the attainment of eternal beatitude when all delusion ceases, can anything more profitable than this glorious virtue be conceived or expressed ?

" Felicity—eternal bliss "—The terms used in the original are செல்வம் and சிறப்பு the former signifying *temporal* and the latter *eternal felicity ;*—எல்லாப் பேற்றினுஞ் சிறந்தமையின் வீடு சிறப்பென்னப்பட்டது *the state of final beatitude being specially distinguished from all others is called the special state.* The latter is obtained only by the exalted piety,

which, as stated in the preceding chapter, results from renouncing all material objects and aspiring to a purely spiritual existence ; the former, which includes both earthly felicity and that enjoyed in the several heavens in which merit is rewarded, results from the exercise of the social virtues, benevolence, charity, hospitality and the rest.

II

அறத்தினூஉங் காக்கமு மில்லை யதனை
மறத்தலி னூஉங்கில்லை கேடு (உ)

No greater gain than virtue can'st thou know,
Than virtue to forget no greater loss.

"No greater gain—no greater loss"—This verse is corroborative of the preceding. As these two verses are connected in subject with the Couple numbered the fourth in this series, but ranking as the sixth in the original work, which will afford an opportunity of elucidating a curious point of Hindu philosophy, the following extracts are inserted for the purpose of illustrating them : they are taken from the First and Fourth Chapter of the Nāladinānūru, entitled respectively செல்வநிலையாமை *The Instability of prosperity* and அறன்வலியுறுத்தல் *On the power of virtue.*

Nāladi

துகடீர் பெருஞ்செல்வந் தோன்றியக்காற் றொட்டுப்
பகடு நடந்தகூழ் பல்லாரோ டுண்க
வகடுற யார்மாட்டு நில்லாது செல்வஞ்
சகடக்காற் போல வரும்.

யானை யெருத்தம் பொலியக்குடைநிழற்கீழ்ச்
சேனைத் தலைவராய்ச் சென்றேறும் - ஏனை
வினையுலப்ப வேறுகி வீழ்வர்தாங் கொண்ட
மனையாளை மாற்றூர் கொள.

நின்றன நின்றன நில்லா வெனவுணர்ந்
தொன்றின வொன்றின வல்லே செயிற்செய்க
சென்றன சென்றன வாழ்நாள் செறுத்துடன்
வந்தது வந்தது கூற்று.

When by blameless means thou hast acquired great wealth, then, sharing it with others, eat fine rice imported on oxen; for fortune never standeth in the centre with any one, but shifteth like the wheel of a chariot.

He who hath gone forth as the leader of armies, mounted on the neck of an elephant and over-shadowed by ensigns of dignity, when the power of his former deeds are turned against him, will fall and his wedded wife be taken by strangers.

Know that those things are uncertain which thou regardest as certain and perform quickly every act of charity within thy power; for the days of thy life are gone! are gone! and even now death swiftly approacheth! approacheth!

தோற்றஞ்சான் ஞாயிறு நாழிகையா வைகலுங்
கூற்ற மளந்துநந் நாளுண்ணு - மாற்ற
வறஞ்செய் தருளுடையீ ராகுமின் யாரும்
பிறந்து மிறவாதா ரில்.

செல்வரியா மென்றுதஞ் செல்வுழி யெண்ணுத
புல்லறி வாளர் பெருஞ்செல்வம் - எல்லிற்
கருங்கொண்மூ வாய்திறந்த மின்னுப்போற் ரோன்றி
மருங்கறக் கெட்டு விடும்.

Death devours your days using the sun, whence they originate, as the measure by which he meteth; be compasionate, therefore, and practise virtue assiduously, for among all born there is none that hath not died.

Those of little understanding, not considering, their natural tendency, say "we are wealthy"; the greatest wealth,

may be utterly destroyed and vanish like a flash of lightning darting in the night from a black cloud.

உடாஅது முண்ணுதுந் தம்முடம்பு செற்றுங்
கெடாஅத நல்லறமுஞ் செய்யார் - கொடாஅது
வைத்தீட்டி ஞரிழப்பர் வான்ரேய் மலைநாட
வுய்த்தீட்டுந் தேனீக் கரி.

Those who avariciously hoard what they have acquired, vexing their own bodies by stinting themselves in food and raiment, and not performing acts of imperishable charity, perish, O King of the mountains touching the sky! Witness the bees when deprived of the honey they have collected.

ஆவாநா மாக்க நசைஇ யறமறந்து
போவாநா மென்னுப் புலைநெஞ்சே - யோவாது
நின்றுஞற்றி வாழ்தி யெனினுநின் வாழ்நாள்கள்
சென்றன செய்வ துரை.

வினைப்பயன் வந்தக்கால் வெய்ய வுயிரா
மனத்தி னழியுமாம் பேதை - நினைத்ததனைத்
தொல்லைய தென்றுணர் வாரே தடுமாற்றத்
தெல்லை யிகந்தொருவு வார்.

Say not foolishly, O my soul! "while here let us pursue our own interests and let us die without caring for virtue"; for, although thou mayest live long and prosper, say what wilt thou do when the days of thy life are passed?

When the senseless man receives the fruit of his deeds, he sighs bitterly and grieves within himself; the wise, reflecting that it is the destined consequence of their sins, hasten to pass the appointed limit of their affliction and escape from it.

இன்றுகொ லன்றுகொ லென்றுகொ லென்னது
பின்றையே நின்றது கூற்றமென் றெண்ணி
யொருவுமின் றீயவை யொல்லும் வகையான்
மருவுமின் மாண்டா ரறம்.

Think not whether it will be this day, or that day, or what day, but, considering that death even now stands behind thee, eschew evil and pursue good in the way prescribed by the eminent ones.

III

மனத்துக்கண் மாசில னுதல் அனைத்தற
னுகுல நீர பிற (ச)

That which in spotless purity preserves
The mind is real virtue ; all besides
Is evanescent sound.

"That which in spotless purity" &c—Vira māmuni in the third book of the Tonnūl, பொருளதிகாரம் *On the subject matter of composition,* has particularly examined and illustrated this couplet. He introduces it twice ; in the First Chapter, in which the rules for the composition of prefaces are stated, and in the Third Chapter, on amplification, where it is made the thesis of a theme or dissertation, intended to exemplify that species of composition. In the former it is thus paraphrased.

இல்லறந் துறவறமென விவ்விரண்டினுள்ளு மடங்கிநிற்கு மெல்லா வறங்களு மனத்தின் றூய்மையாற் பேறும் பெருமையு மடையுமெனவும்-மனத்தினுண் மாசுகொண்டவன் செய்யுந் தவமுந் தானமு மற்ற் யாவு மறத்தி னரவ மாவதன்றி யறத்தின் பயனுள வல்ல வெனவு மக்குற ளிருபயனிவையென விரித்துக்காட்டுதும் பிரிப்பவே மெய்யும்பொய்யும் விளங்கி யுட்பயன்றரு மெய்யறத்தின் றன்மையே வெளியா யிஃதொன்றுணர்ந்து நாமதற்கொப்ப நடந்தா லிதுவீடெய்தும் வழியெனக் காணப்படுமே. பெரும்பொருணேர்ந்து பொய்மணி கொள்வதுகேடென்றுயினும்பொருளேநேர்ந்து முடலே வாட்டியு முயிரைவருத்தியு மேற்கதி வீட்டிற் செல்லாச் சில பொய்யறங்களே யீட்டுவ தறிலுங்கேடா மன்றே-இதனே விலக்கித் தன்னுயிராக்கங் காப்பதுவேண்டி யிக்குறட்பய னாய்வது நன்றே.

Every species of virtue is included under the two general heads of domestic virtue and religious virtue. It is here said, that by purity of mind, eminence and worth is obtained and, that devotion, or charity, and all other acts performed by one whose mind is not pure, hath only the empty sound and not the essence of virtue. The two significations of this Cural are this distinctly shewn. When thus explained the truth and falsehood shine forth, and the true nature of virtue, whence substantial profit is derived, becomes apparent, and if we reflect on this and act accordingly, the path leading to salvation will be seen. Although loss be sustained by the expenditure of vast wealth in the purchase of a false jewel, is it not yet a greater loss, after the wealth has been expended, the body emaciated, and the soul afflicted, that a few false virtues only, not current in heaven, should be collected ? avoiding this, therefore, and endeavouring to preserve that which is really profitable to the soul, reflect seriously on the purport of this Cural.

The following extracts from the dissertation of which this couplet is the thesis contains the citations from Tamil writings made by this author in direct illustration of it.

புறத்தறச் சாயற் புகழ்ப் பிறர்மெய்த்
திறத்துளந் தம்மைத் தீயெனச் சுடச்சுடச்
செறிவாய் மருளறத் தெளிந்து மெய்மைகண்
டறிவா ரறப்பய னுசையுட் பட்டார்-இதனுலன்றே,

வானுயர் தோற்ற மெவன்செய்யுந் தன்னெஞ்சந்
தானறி குற்றப் படின் - என்றூர். அன்றியும்

நீட்டிய சடைய மாகி
நீர்மூழ்கி நிலத்திற் சேர்ந்து
வாட்டிய வுடம்பின் யாங்கள்
வரகதி விளைக்கு மென்னிற்

காட்டிடைக் கரடி போகிக்
கயமூழ்கிக் காட்டு ணின்றும்
வீட்டினே விலேக்க வேண்டும்
வெளிற்றுரை விடுமி னென்ருன்.

நுண்டுகில் வேக லஞ்சி
நெருப்பகம் பொதிந்து நோக்கிக்
கொண்டுபோய் மறைய வைத்தாற்
கொந்தழல் சுடாது மாமோ
கண்டத்தி னுவி யார்தங்
கடிமனே துறந்து காட்டுட்
பண்டவா வுளநீங் காதேற்
பாவமோ பரியு மென்ருன்.

இங்ஙனே புறத்தவ வேடமன்றி யுள்ளத் தூய்மையில்லா முனி வர்க்குச் சிந்தாமணியிற் சீவகன் சொன்னன் :

வானேர் புகழ்ந்து வணங்கிய துறவுந்
தானேர் பயனிலே தாரா தகத்தழுக்
காறுள தேலெனி லகத்து ளறத்தின்
பேறுள தென்பது பிழையோ வென்பார்

என்ப திவையு மித்தொடக்கத்தன பலவுங் கரிப்புறத்திணையாம் இவ்வாறேனைத் திணை வேண்டுழி விரித்துக் கூறுக.

Those desirous of obtaining the fruit of virtue, having freed themselves from the delusion, arising from the applause given by others for the appearance of virtue, while in reality their conscience burned within them like a fire, will comprehend the truth. For this reason hath not the Author said thus?

Cural

Of what account is the understanding, which reaches beyond the heavens, if his heart suffer from conscious guilt.

And again ;

Chintāmani

If it be thought eternal felicity can be obtained by wearing long and matted hair, by bathing in water, lying on the ground, and emaciating the body, then may the bears that bathe in the lakes and wander in the forests, also, obtain felicity ;—quit, said he, such ignorant notions.

If from fear of a fine cloth being burned you place it within the very fire, will it not be consumed? So, if they, who forsake domestic life and the society of those whose bosoms are perfumed by civet, retain in the wilderness their ancient desires, will they, said he, be freed from sin?

Thus, in the Chintāmani, Sīvagen addresses one, who, void of inward purity, has assumed the garb of outward devotion.

If the mind be inwardly impure, even devotion, which is reverenced and praised by the heavenly beings, will produce no permanent fruit, but can they impute guilt to him (even if such ceremonies be omitted) who is endowed with inward virtue?

These passages and many others like these prove what has been stated by direct examples, if further illustrations be required they may be given at large.

Note: See at Page 59 the quotations from the Tēmbāvaṅi. Viramāmuni, it will be observed, has borrowed, not the thoughts only, but the words of the first quotation from the Chintāmaṅi. The final verse appears also to belong to this work but I have not been able to verify it.

Other quotations follow which are less connected with the thesis, and are intended in part, also, as examples of the technical modes of illustrating a theme indirectly ; as these are confessedly derived from the rhetoric of the European

schools, which it is the purpose of the author to substitute for the more fanciful scheme of the Tamil writers, any notice of them would be foreign to the intention of this work. The following extracts, however, from the Rāmāyanam of Camben are added; but it must be remarked that their connection with the subject of this verse arises solely from the nature of the peculiar beings to whom they relate. The Araccer, therein mentioned, in Sanscrit Rācshasa, usually rendered Giants by European writers, are a mixed race; the genealogy of which I shall trace, as it will exemplify the opinions of the Hindus respecting the origin of good and evil, with which the general subject of this chapter is immediately connected. The whole of the following statement belongs to mythology; but, extravagant as the Purānas generally are, there is discernible in them a general method and connection of parts, which entitle them to be considered a system. Accordingly the Paurānicas, mythologists, constitute a distinct school, differing widely of course from the several philosophical schools, but in many respects coinciding with them: one of these coincidences is the doctrine of the Triguna The Three Qualities, *or principles of good, evil and passion, which is received both by the mythologists and the philosophers, with the usual difference that the former dogmatize and the latter reason on it.*

According to the mixed system of theogony and ontology, which constitutes the philosophy of the Purānas, there are three races of intelligent beings, differing from each other in quality and lineage. The first are collectively called Asura from their natural antipathy to the Sura; in these the Evil Principle, Tamasa-Guna, prevails and they are by nature, therefore, evil, Cacodaemons. The second race are the Adaitya, so called from thier mother Aditi, one of the sixty daughters of Dacsha-prajapati, the son of Brahma, and the eldest wife of Casyapa, and Sura, derived from a root

signifying wealth : in them the Good Principle, Satya-Guna, *prevails, and they are, therefore, by nature good, Eudaemons. The third and last are the human race, Mānava, descended from Manu the sister of Aditi and fourth wife of Casyapa ; in them the* Principle of Passion, Rajasa-Guna, *prevails, and mankind are left under the direction of their wills and inclinations, to aspire to virtue or to deviate into vice. The Asura are here first mentioned, though they are in fact younger than the Sura ; as they first possessed the earth and are called, therefore,* Purva-Devah The Ancient Gods. *They are divided into three tribes ; the two first are the Daitya, properly so called, this being used, also, as a collective term, and the Dānava ; brothers on the father's side of the Sura and Mānava, but from different mothers, the former being the offspring of Diti* (Dis *in the feminine*) *and the latter of Danu, also daughters of Dacsha and second and third wives of Casyapa. The third tribe are the Racshasa the descendents of Heti, a being created by Brahma from water, by Bhaya ; the sister of Yama, the God of death and hell. The Daitya and Dānava seem to have kept themselves pure, but the Racshasa intermixed with these, with the Gandharva, a tribe of Suras, and with the Human race, from whom sprung their princes ; not, as the Giants of old, by the sons of God entering in unto the daughters of men, but from a human father and a demoniac mother, Ravana, their king, being the son of the Brahman Visravas, the son of Pulastya, the son of Brahma, by Caicasi the daughter of Sumali, the son of Vidyu, the son of Heti.. These, to the extreme of malignancy, unite the violence of passion in excess and are, therefore, in general, for there are some exceptions, utterly incapable of virtue. The habitation of all the Asura tribes is properly the infernal regions, Patalam, as that of the Sura and of the Mānava is respectively the celestial heaves and the earth, but the Racshasa are represented as having held the three worlds in subjection, and it was to repress their*

intolerable tyranny that Vishnu became incarnate in the seventh Avataram as Rama Chandra.

These extracts are intended to exemplify the position, that, whatever eminence may be acquired, neither virtue nor the permanent benefit of virtue can be possessed by those innately wicked; they are from the 2nd Canto (இராவணன் மந்திரப் படலம்) of the Sixth Book (யுத்த காண்டம்) in which Cumbacarnen, one of the brothers of Ravanen, reproves, in a council of the Giant chiefs, the conduct of the former, in forcibly seizing and detaining Sitei, the wife of Ramen, and vainly endeavours to persuade him to restore her to her husband. Previously to the holding of this council, Anuman, one of the leaders of the silvan tribes that accompanied Ramen to the attack of Ilangie, who, though in the form of an ape, was in reality an incarnation of Pavanen, the God of the wind, had penetrated to the capital of Ravanen in search of Sitei and, having been taken prisoner, had been allowed to depart after his tail, wrapped in oiled cloth, had been set on fire as the punishment of his intrusion; with the torch so furnished him, he had laid the whole city in ashes, finally escaping unhurt in defiance of the utmost efforts of the Giants:—hence the allusions in some of the following verses.

Ramayanam

ஓவியம மைந்தநகர் தீயுணவு ளேந்தாய்
கோவியல்ப ழிந்ததென வேறொருகு லத்தோன்
றேவியைந யந்துசிறை வைத்தசெயல் நன்றே
பாவியரு றும்பழியி திற்பழியு முண்டோ.

Thou hast caused a beautiful city to be devoured by the flames; is it right to desire the wife of one of another race and to detain her in captivity as if thou hadst lost every kingly quality? is any sin the wicked commit a greater sin than this?

என்றெருவ னில்லுறைத வத்தியையி ரங்க
வன்றெழிலி னுய்மறைது றந்துசிறை வைத்தா
யன்றெழிவ தாயினவ ரக்கர்புக ழுய்யா
புன்றெழிலி னுமிசைபொ ருந்தல்புல மைத்தோ.

Contrary to the precepts of religion, thou hast detained in captivity and overwhelmed with sorrow, a woman who was engaged in devotion, belonging to the house of another, O perpetrator of violet acts! and if in that day the glory of the Araccer was obscured, would it be wise in us to sanction so disgraceful an act?

தூயவர் முறைமையே துடங்குந் தொன்மையோ
ராயவர் நிற்கமற் றவுண ராதியாந்
தீயவ ரறத்தினுற் றேவ ராயது
மாயமோ வஞ்சமோ வன்மை யேகொலோ.

அறந்துறந் தமரரை வென்ற வாண்தொழிற்
றிறந்தெரிந் திடிலது தானுஞ் செய்தவ
நிறந்திறம் பாவகை யியற்று நீர்மையன்
மறந்துறந் தவர்தரும் வரத்தின் மாட்சியால்.

மூவரை வென்றுமூ வுலகு முற்றுறக்
காவலி னின்றுதங் களிப்புக் கைமிக
வீவது முடிவென வீந்த தல்லது
தேவரை வென்றவர் யாவர் சீரியோர்.

வினைகளே வென்றுமேல் வீடு கண்டவ
ரெனையரென் றியம்புது மிவர்தந் தீய்மையான்
முனைவரு மமரரு முன்னும் பின்னரு
மனையவர் திறத்தினை யாவ ராற்றினர்.

The ancients followed the path of the virtuous, but besides these all the other Auner (Giants) are evil doers: the station of Gods is obtained by virtue, but is it obtained by delusion, deceit and violence?

If we consider the mighty deeds by which, even after we had forsaken virtue, we conquered the Gods, we shall

find that they were not an effect proceeding from any acts of devotion performed by ourselves, but from the power conferred on us by those who had forsaken evil (i.e. *by the Sages and the Gods by whom we were endowed with power*).

Having conquered the divine Triad, and having received under their protection the whole world, while exulting in prosperity, they are dead and have toiled in vain; who then among the conquerors of the Gods are truly great?

Who shall describe those, who, having overcome both good and bad works, have obtained eternal felicity? but who among these, the giants, have, from their innate wickedness, at any time performed virtuous acts like the Sages and the Gods?

கோனகர் முழுவது நினது கொற்றமுஞ்
சானகி யெனும் பெய ருலகின் தம்மனை
யானவள் கற்பினு லழிந்த வல்லது
வானரஞ் சுட்டதென் றுணர்தல் மாட்சியோ.

This royal city and thy former victories have been consumed by the chastity of Jānici, the mistress of the world; if not, what glory is there in the thought that they were burned by an ape?

மீனுடை நெடுங்கட லிலங்கை வேந்தன்முன்
ருனுடை நெடுந்தவந் தளர்ந்து சாய்வதோர்
மானிட மடந்தையா லென்ற வாய்மொழி
தேனுடை யலங்கலா யின்று தேர்தியால்.

It was foretold that the power of the King of Ilangei surrounded by the ocean, obtained by long penance, should decline by means of a female of the human race; know this to be now accomplished, O thou who art adorned with a wreath of sweet flowers!

"All besides is evanescent sound"—The term in the original, translated by the two concluding words, is ஆகுலம், which signifies literally *a loud turbulent noise;* the line is thus translated and explained by the Latin commentator. "*Cætera omnia conditionem habent strepitus.* Sensus est eam esse veram virtutem, quæ in animo culpam non-admittit, nam animum culpa fœdatum habentis, verba, et habitus, et actiones ipsæ quæ virtutem spirent, habent conditionem strepitus; tum, quia ad id ordinari solent, ut a cæteris videantur et audiantur; tum, quia eo tantum tempore quo videntur et audiuntur, ut virtuosa laudantur, sed statim, uti strepitus, evanescunt, quia non valent alicui beatitatem acerre".—I have followed this interpretation as it agrees with that of Vīra-māmuni and as it corresponds exactly to the expression of the original; but the word ஆகுலம் may metaphorically be rendered, *ostentation, hypocrisy.* Parimēl-azhager paraphrases it by ஆரவாரம் which signifies literally the *confused clamor arising from a mob,* but is often synonimous with இடம்பம், the term commonly used to express *pomposity, ostentation, hypocrisy.*

IV

அன்றறிவோ மென்ற தறஞ்செய்க மற்றது
பொன்றுங்காற் பொன்றுத் துணை. (சு)

Refer not virtue to another day;
Receive her now and at thy dying hour
She 'll prove thy never-dying friend.

"Another day"—by connecting the word thus translated, அன்று *that day,* with பொன்றுங்கால் *the time of death,* a signification somewhat differing from this version is given to this couplet and it is explained *defer not the practice of virtue until the day of death* &c; that is, *fulfil at once all acts of charity on which thou hast resolved, and do not leave them to be performed by others, after thy decease.*

This however is not correct; அன்று must be construed absolutely, not relatively, the meaning of the Author being that which is indicated by the version I have preferred, and which may thus be less literally explained—*The chief benefits of virtue accruing after death, and the time of death being uncertain, practise virtue now, deferring it to no future day, that thou mayest be certain of enjoying the benefits so accruing.* By substituting "*receive*" for the literal meaning of செய்க *do, practise,* the personification is not interrupted.

"She 'll prove thy never-dying friend"—The author having in the first verse described virtue in its largest sense, under which is included the merit resulting both from active benevolence, or charity, and from the practice of devotion, or, in other words from the discharge of our duty towards our neighbour and towards our God, as the cause of temporal felicity either on earth, or in the celestial abodes to which the meritorious Soul successively transmigrates, and as, ultimately, productive of eternal felicity in the spiritual heaven, where all transmigration ends, represents it, consequently, in the second verse, as the most profitable object the human mind can pursue. This notion, the profitableness of virtue arising from its beneficial effects, is inculcated generally throughout the chapter, and by this verse particularly: the manner in which virtue operates to produce this effect, and the nature of the profit thence derived, are explained by the commentators, in conformity with the actual intention of the author, on principles peculiar to the divine philosophy of the Hindus.

It is a dogma, common to all the schools and sects of India and one of the few in which they exactly coincide, though confessedly derived originally from the Naiyāyca, or Rationalists, that *Dherma, the consciousness of good* and *Adherma, the consciousness of evil* are the causes of the

transmigraton of the soul ; the former securing to it happiness and a higher rank in the scale of being, either on earth or in the celestial worlds, and the latter producing the contrary effect. This law of nature is in Tamil called ஊழ், which literally signifies, *old, ancient,* and பழவினை *old, or former works.* Appended to the second part of the First Book of this work, is a chapter under the former title, and in the Nāladi-nānūru, one under the latter ; from which and the commentaries thereon, the following extracts are taken, which will better and more authentically explain this notion than any dissertation which could be written upon it. Admitted to be true, it accounts satisfactorily for the existence of good and evil, as experienced in the world and for the effects by many ascribed to *fate or destiny* and by some to *chance,* and which in common language, in default of more adequate expressions, we have agreed to call *fortune* and *luck ;* but, unless the doctrine of the Jainer be received, which maintains the eternity of the universe as it actually exists, it does not extend far enough, as, though it accounts for its existence, it affords no explanation of the origin of evil.

The following extracts consist of the postscript of Parimēl-azhager to the Second Part of the First Book of the Cuṟaḷ *On Religious Virtue,* துறவறம், of part of his introduction to the next Chapter *On Destiny,* ஊழ், and of the 1st, 3rd, 6th, 7th, 9th & 10th verses of the latter. Although this chapter is arranged as one of those belonging to the அறப்பால், or First Book, it is not properly included in it, but, as the words of the commontator imply, forms a connecting link between the subjects of this and the following Books.

இவ்வாற்று னிம்மை மறுமை வீடென்னு மூன்றனையும் பயத்தற் சிறப்புடைத்தாய வறங்கூறினு ரினிப் பொருளு மின்பமுங் கூறுவா ரவற்றின் முதற்காரணமாகிய வூழின் வலி கூறுகின்றார்.

ஊழ் அஃதாவது - இருவினைப்பயன் செய்வதனைச் சென்றடைதற் கேதுவாயநியதி - ஊழ் - பால் - முறை - உண்மை - தெய்வம் - நியதி - விதி - யென்பன வொருபொருட்கிளவி.

In this manner the author has spoken of Virtue, as regards the three states, namely Earth, Heaven, and Eternity; he will hereafter speak on Wealth, and now proceeds to treat on Pleasure *and on the primary cause of these, Destiny.*

Destiny

Destiny is in this wise. That which is decreed is the immediate cause of the retribution received by a person as the fruit of the good or evil deeds he hath done, and is called Destiny, Nature (natural disposition), Vicissitude, Certainty (necessity,) God, (the act of God), Decree, Fate; which several words denote but one thing.

ஆகூழாற் ரேன்று மசைவின்மை கைப்பொருள்
போகூழாற் ரேன்று மடி.

By the decreed effect of the works of former births, industry is excited and wealth accrues, and by the same, indolence prevails and wealth departs.

நுண்ணிய நூல்பல கற்பினு மற்றுந்த
னுண்மை யறிவே மிகும்.

Although he have acquired various and profound learning, his natural disposition will overcome his knowledge.

NOTE. Parimél-azhager's paraphrase of this verse is added, as it assigns more directly than the text a cause for a fact, for which, though undoubted, it would puzzle the philosophers of Europe to account; that is, why great scholars are often great blockheads.

பேதைப்படுக்கு மூழுடையா ரெருவ னுண்ணிய பொருள்களே யுணர்த்து நூல் பலவற்றையுங் கற்ருனையினு மவனுக்குப் பின்னுந் தன்னூழினுகிய பேதமை யுணர்வே மேற்படு மென்றவாறு.

If one by the effect of his former works is naturally foolish, although he may have attained to the knowledge of the substlest subjects and have acquired various science, the folly, which is the destined result of his former acts and which always pursues him, will prevail over his knowledge. This is the meaning.

பரியினு மாகாவாம் பாலல்ல வுய்த்துச்
சொரியினும் போகா தம.

That which is not by nature theirs, no labor can obtain, and that which is, though they reject it, will not quit them.

வகுத்தான் வகுத்த வகையல்லாற் கோடி
தொகுத்தார்க்குந் துய்த்த லரிது.

Those who have accumulated millions can enjoy nothing but what the apportioner has apportioned to them.

NOTE. The word here rendered lilterally *apportioner* is paraphrased by Parimél-azhager தெய்வம் God and thus explained in the comment.

ஓருயிர் செய்த வினையின்பயன் பிறிதோருயிரின்கட் செல்லாம லவ்வுயிர்க்கே வகுத்தலின் வகுத்தா னென்றார்.

He calls him (God) the apportioner *from his apportioning the fruit of the deeds which a soul hath done to that very soul and to none other.*

நன்றுங்கா னல்லவாக் காண்பவர் அன்றுங்கா
லல்லற் படுவ தெவன்.

Why should those who see that good only happens in the destined season of prosperity be grieved in the season of adversity ?

ஊழிற் பெருவலி யாவுள மற்றொன்று
சூழினுந் தான்முந் துறும்.

What is more powerful than the destined effect of former works ? it anticipates even thy thoughts while considering how to avoid it.

The following are the introduction by one of the commentators to the 11th Chapter 1st Book of the Nāladi-nānūru, entitled பழவினை and the 1st, 4th, 7th, 8th and 10th verses.

பழவினை யூழென்பது மதனை - அஃதாவது முற்பிறப்பிற் செய்த வினை யிப்பிறப்பிலே யனுபவிக்கையு மிப்பிறப்பிற் செய்த வினை மறுபிறப்பிலேயனுபவிக்கையுமாகி யிப்படி மாறிவருகின்றவையறி கை யெப்படியென்னில் - யாதொரு பிறப்புக் காணப்பட்ட பிறப் பிலே யின்பதுன்பங்கள் யாதொன் றனுபவிக்கிரு னிதுமுற்பிறப்பிற் செய்த புண்ணியபாவங்களென்று மிப்பிறப்பிலே தானெரு தான தர்மங்களைச் செய்கிரு ன் செய்தபொழுதே மறுபிறப்புக் கிவை பலிக்குமென்றுந் தான் தன்மனத்திலே யுணரு மென்பதாம்.

Former acts, *the title of this Chapter, called, also,* That which is ancient (*Destiny*), *are in this wise. The influence of the works of former births on the present life and of the works of the present life on future births, and the knowledge of their effects is thus to be stated. As either good or evil, or in other words pleasure or pain, is experienced in every successive birth, he (the author) has considered in his own mind that this arises from the good or evil he did in a former birth, and that whatever acts of charity or benevolence he may perform in the present, will be compensated in a future birth.*

பல்லாவு ளுயத்து விடினுங் குழக்கன்று
வல்லதாந் தாய்நாடிக் கோடலைத் - தொல்லைப்
பழவினையு மன்ன தகைத்தேதற் செய்த
கிழவனை நாடிக் கொளற்கு.

As a young calf when let loose among a number of cows, naturally seeketh out and attacheth itself to its own mother, in like manner doth the act of a former state of existence seek out and attach itself to him who hath performed it.

உறற்பால நீக்க லுறுவர்க்கு மாகா
வறற்பால நோன்றலு மன்னவா மாரி
வறப்பிற் றருவாரு மில்லை யதனைச்
சிறப்பிற் றணிப்பாரு மில்.

To avoid those things which are to happen, or to detain those which are to depart is alike impossible even to Saints; even as there is none who can give rain out of season, or prevent its falling in season.

இடும்பைகூர் நெஞ்சத்தா ரெல்லாருங் காண
நெடுங்கடை நின்றுழல்வ தெல்லா - மடம்பம்பூ
வன்னங் கிழிக்கு மலைகடற் றண்சேர்ப்ப
முன்னை வினையாய் விடும்.

Behold all those whose bosoms are goaded by distress and who wander forlorn through the long streets, and know, O Lord of the cool shore of the billowy ocean, where the playful swans tear in pieces the water-flowers, that this proceeds from the acts of former births.

அறியாரு மல்ல ரறிவ தறிந்தும்
பழியோடு பட்டவை செய்தல் - வளியோடி
நெய்த னறவுயிர்க்கு நீள்கடற் றண்சேர்ப்ப
செய்த வினையான் வரும்.

When those, who not only are not ignorant but have learned that which they ought to know, do that which is blameable; this, O King of the cool shore of the broad ocean, where the water-lilly flings its odors to the winds, proceeds from the acts they have formerly done.

சிறுகா பெருகா முறைபிறழ்ந்து வாரா
வுறுகாலத் தூற்றுகா வாமிடத்தே யாகுஞ்
சிறுகாலைப் பட்ட பொறியு மதனு
லிறுகாலத் தென்னே பரிவு.

The effect of the acts of former births doth not fall below, nor exceed its due proportion, nor doth it fail to come in its turn, neither doth it assist out of season, but

where it ought to be, there it is; of what utility, therefore, is sorrow when it afflicteth thee?

In further explanation of this subject, to which I shall revert in my remarks on the final verse of this Chapter, I insert a note added by the Latin commentator to the Chapter *On Destiny*, ஊழ்.

"Non me latet vocem ஊழ், cui ego *divinorum decretorum* significationem tribuo, ab aliis usurpari pro பழவினை quod significat *opera antiquitus facta*, neque ignoro eosdem humanarum rerum vices tribuere operibus antiquitus factis, sive bonis, sive malis, pro effectuum diversitate; dicunt enim, virum probum pauperem esse, ob peccata quæ antiquitus patravit, (sive antequam nasceretur in alia generatione, uti Tamulenses stulte putant, sive postquam natus est in adolescentia vel queritia) quæque adhuc non luit ferendo supplicium iis debitum; virum vero improbum felicem esse, ob virtutes quas antiquitus exercuit, et pro quibus, adhuc premium iis debitum non retulit; atque, eodem modo, virum industrium ac indefesse laborantem pro divitiis acquirendis nil acquirere in pænam peccatorum veterum; virum vero omnino ineptum atque pigrum sine ullo labore divitem evadere in præmium veterum virtutum; ita ut quidquid vulgus malam fortunam, aut bonam fortunam appellat, id ipsi refundant in opera antiquitus facta. In hoc vero capitulo dictam vocem ஊழ் melius explicari et proprius significare *divina decreta*, patet, tum ex serie tota sententiarum in hoc capitulo contentarum, tum ex illo versu speciatum—வகுத்தான் வகுத்த வகையல்லாற் கோடி தொகுத்தார்க்குந் துய்த்தலரிது—in quo ne per somnium quidem Auctor meminit operum antiquitus factorum, sed solum divini statuti, quod nemo præterire potest: et quamvis detur quod opera antiquitus facta suum locum habeant in humanarum rerum vicibus, quarum causam ignoramus, cum tamen dicta opera antiquitus facta, sive bona, sive mala, hic et nune, et non

antea neque postea suum sortirieffectum, sive bonum, sive malum, non dependeat, hisi a divina voluntate, quæ statuit tempus in quo alicujus virtus præmiari, peccatum puniri debeat, cumque omnis vis operum antiquitus factorum ad *divinorum decretorum* virtuti præmium, peccato pænam statuentium irrefregabilitation reducatur, recte voci ஊழ் *divinorum decretorum* significatio tributa est ; eo vel magis, vox ஊழ் ex sua natura nil significat nisi *antiquum quid,* quod æque competit operibus antiquitus factis, quorum vim nunc quis experitur, ac divino statuto decernenti, ut dicta opera nuc suam vim exerceant, nam nil est divims decretis antiquius."

This dogma, which may be considered as the governing tenet of Indian morality, necessarily involves the doctrine of the Metempsychosis ; it does not indeed preclude the idea that acts of virtue or vice may be rewarded or punished within the lifetime of the individual performing them, but it more immediately respects the retribution to be received in the present birth for the acts of former births, or to be expected in future births for the acts of the present birth. This retribution, as appears from Parimēl-azhager's list of Synonyms, is the same as *Destiny,* விதி, and *God,* தெய்வம், both of which may be rendered by the terms employed in the preceeding extract "*divina decreta,*" with this reservation, that they always imply a *retributive,* never an *arbitrary* act.—To those who remember the scope of the controversy between the Jansenists and the Jesuits, though this, like other phantasies of the same kind, is fast fading from human cognizance, the following quotation will not be unpleasing : it is curious, also, as a specimen of the dexterity with which the author seizes every handle offered him, if it seem likely to become a useful instrument in the prosecution of his labors, and of the sophistical, but characteristic, ingenuity, with which he endeavours to reconcile doctrines in reality incompatible. The terms தலைவிதி *the destiny of the head,*

and தலையெழுத்து *the writing of the head,* used in this extract belong properly to Mythology, which feigns, that, previously to birth, the destiny of every individual is written by Brahma in the head of the embryo ; this writing, it is supposed, is seen in the indented line which marks the sutures of the skull.—See the 27th Canto *(ஞாபகப்படலம்)* of the Tēmbāvani: the controversy here detailed between Sivāsiven, who supports the character of a Hindu Guru, and Joseph, commences with the doctrine of the Metempsychosis, from which it naturally deviates to the subject of destiny and the origin of good and evil.

கூரியவிந் நிலையுளதோற் குன்றுடலு
மூடல்வனப்புங் குறையும் வாழ்வும்
மாறியிவிந் நிலையுலகில் வழங்கியகா
னீதியிதோ வழுவோ கூறாய்
தேறியவிந் நிலைமிக்கோ யென்றுசிவா
சிவன்கேட்பத் தெளிந்த வார்வத்
தூறியவின் னிலைமதுச்சொற் பூங்கொடியோ
னுரிமறைறா லுரைத்தான் மீண்டே.

ஆதியிலா வீறுமிலா வினையின்றி
யென்றுமுளோ னமல னென்றே
பேதியிலா வானவரு மெம்முயிரும்
படைப்புண்ட பின்னீ றில்லா
வோதியிலா மற்றுயிர்கள் முதலீறுள்
ளனவென்ன வுரிநூ லீதாய்
நீதியிலா நவையுறுமுன் முதற்படைப்பெம்
முயிர்கொண்ட நிலைமை யென்னே.

பார்முகத்து முதலுடல்புக் கெம்முயிர்க
டோன்றியகாற் பரிவற் றெல்லாச்
சீர்முகத்து வாழரசா யாவருங்கொல்
பன்முகத்துச் சென்று ரென்னிற்

பேர்முகத்து வயத்திறையோ னீதியதோ
நீதியதேற் பிறழா நீதி
யோர்முகத்து முன்வினைக ளின்றியின்று
மிவ்விகிர்த முளதா மென்றான்.

மூற்பிறப்பின் விடங்கமுறத் தலைவிதிகா
ரணமென்றான் முன்பா னீதி
தற்பிறப்பி னன்புயர்ந்தோன் வேறுபட
விதியெழுதுந் தயவே தென்னச்
சொற்பிறப்பி னடங்காதான் றிருவுளமே
யெனவன்னான் சூசை மீண்டே
பிற்பிறப்பின் வீற்றியற்றுந் திருவுளமுந்
தானென்றற் பிழையோ வென்றான்.

தெருட்செல்வ மிக்கிறையோன் மூட்டிலத்தும்
பெய்முகிற்போற் சிந்திப் பெய்த
பொருட்செல்வம் வறிதென்னப் பூரியர்க்குஞ்
சால்பிறைப்பான் பொருவா மாட்சி
யருட்செல்வ நசைக்களவா யாவருங்கைக்
கொண்டோங்க வயமே தந்தான்
மருட்செல் மற்றெவையு மாகியது
வறப்பயனே மதியின் மிக்கோய்.

சலத்தெல்லா மோர்நிலையோ தருக்கொல்லா
மோர்கனியோ தரணி யெங்கு
நிலத்தெல்லா மோர்வினைவோ நமக்கெல்லா
மோர்முகமோ நிலையும் பல்லாய்க்
குலத்தெல்லாம் பொதுநின்று குன்றுச்சீ
றமொன்றே குறையொன் றின்றிப்
புலத்தெல்லா மாகுமெனிற் புறவிகிர்த
மொன்றெண்ணுர் புலமை மிக்கார்.

காறுபடுந் திறத்திவன்கைப் பொருளவற்கே
யிவற்கவன்கைக் கருமம் வேண்டி
வெறுபடு மனுக்குலமே யொருப்படுத்து
மிருகையா மிடிவாழ் வன்றிக்

கூறுபடுந் திறத்தென்றும் வாழ்ந்தறவோ
ரழுத்தீயோர் குவவிற் காண்கி
லீறுபடு நாளில்வரு மிருவினைவீ
யாப்பயன்பின் பில்லை யென்பார்.

திறந்தகா வாழ்விதுவாய்த் திறம்பாவான்
வாழ்வதெனத் தெளிய நாமே
பிறந்தகா லுயர்குலமுஞ் சீர்த்திறமுந்
தெரிந்திங்கண் பிறப்பா ரின்றி
யிறந்தகா லுயர்வான்மே லினையாவாழ்
வுற்றுளு மியல்பொன் றன்றே
மறந்தகா நல்வினைநாஞ் செய்யளவொத்
தன்றெவர்க்கும் வழங்கு மென்றுன்.

ஏற்றரு முணர்விலே யியைந்த நூனலோர்
போற்றரு மூழ்வினை யெனப்பு கன்றபின்
மாற்றருந் தலைவிதி மறுப்ப வோவென்றுன்
றேற்றரு மயிற்பற வளனுஞ் செப்பினுன்.

ஊழ்வினை யென்னினு மூரிமை யோர்ந்துழி
மாழ்வினை யியற்றநீ வகுத்த வக்கரத்
தாழ்வினை யென்பவோ விறைவன் சாற்றிய
கீழ்வினை யிலமறை விரும்பிக் கேட்டியால்.

தீட்டிய விதியலாற் செயப்ப டாச்செயுங்
கோட்டிய வினைவிதி கோட்ட மாமலால்
வாட்டிய மனஞ்செயும் வடுவ தோவிவ்வா
றீட்டிய வறமற மிரண்டி லாமரோ.

இவ்விதி யிலையென வியம்பு மூழ்வினை
மெய்விதி மறையினுல்விளங்க மாக்களைச்
செவ்விதி யிறைவன்மூன் றிருட்டித் தாயகா
லுய்விதி யிழந்தவர்க்கு குற்ற தோதுவாம்.

வாயே யுணுநஞ் சுறுப்பெல்லா
வருத்தும் வண்ணமெனத்
தாயே தாதை கொண்டவினை
தனைய ராநாங் கொண்டழுங்கத்

தீயே வியதீ தொடுசனித்துத்
தெளியா வுணர்வின் மனங்கலங்க
நோயே பாலுண் டிடர்கரத்தி
னுடங்க வினையின் விளைவுற்றேம்.

சொன்ன குரவர் காலமெனத்
துதிநூ லோர்முற் பிறப்பென்றூர்
முன்ன மவரா லெமக்குற்ற
முதியவினையூழ் வினையென்று
ரின்ன வினையல் லாதுதலே
யெழுத்தும் வேறூழ் வினையுமிலே
யன்ன பிறப்பல் லாதிறந்தே
யயர்ந்து பிறப்பா ரிலையென்றான்.

"Although what thou hast spoken is right," yet, said Sivāsiven, "do thou, who art learned in this species of knowledge, declare, whether, if the effects of the deeds of previous births be denied, the inequality of men in this world, some being deformed and some beautiful, some happy and some miserable, be just or unjust"; then Joseph the bearer of the flowering rod, whose pleasant speech flowed from a mouth graced by kindness, again explained the scriptures of the true faith.

"He, who hath neither beginning, nor end, nor similitude, is the everlasting, sole, all-righteous God; the celestial beings and our souls, between which there is no difference, having been created, have a beginning, but no end; irrational beings have both a beginning and an end; this being the true faith, in what state were our souls when first created, before they had been guilty of any crime?

"When our souls first entered our bodies and appeared in the world, did they resemble prosperous princes free from all misery? but though they did not and though their condition therefore, was various, was this inconsistent with the justice of the Almighty God? if it were just then, also, must

the inequality of men in their present generation be immutably just, without reference to the effects of their former deeds.

The former, Sivāsiven, said—"that it was destiny which was the cause of inequality at the first generation of mankind;" "but, said Joseph," is it consistent with the mercy of the Almighty, the God of justice and mercy, to predestine such inequality"? "It is the divine will of him who is beyond expression," rejoined the other." "Then, replied Joseph," can it be wrong to say that it is the divine will which causes the various qualities of those born in after generations?

"As the clouds pour down rain even in the thorny wilderness, so the all-wise God scattereth abundantly the vain wealth of this world even among the unworthy; but he hath given power to all, to each according to the intensity of his desire, to attain to the matchless glory of the wealth of grace: can it be then said, O thou of superior understanding! that the other kinds of wealth, which are in truth illusory, are the reward of virtue?

"Do all streams meet at one place? do all trees bear one sort of fruit? Is there one kind of production from all soils? have all one countenance? As all these are different, so differ the conditions of men, but virtue only, a species of wealth liable to no diminution, is common to men of all ranks; those eminent for wisdom, therefore, describe it as common to all and make no other distinction respecting it.

"As the wealth of the rich is necessary to the poor and as the industry of these is necessary to those, so wealth and poverty resemble the two hands, uniting the several classes of mankind; if the virtuous were always seen rejoicing in prosperity and sinners weeping in adversity, they would then deny the retribution for good and evil at the last day.

"That we might understand that the prosperity of this world is not constant and that the felicity of heaven is eternal, we know not, said Joseph, at our birth whether we are born to high rank and fortune, but, if desirous of attaining the unequalled joys of heaven, we know at our death that they will be in proportion to the works we have performed during life."

"O learned man worthy of all praise," said Sivāsiven, "as the wise assure us that unavoidable effects proceed from the deeds of former births, can it be said that there is not an inevitable destiny"? Then Joseph, desirous to satisfy all his doubts, however difficult to clear up, answered thus;

"When the nature of that which the wise have called the effect of former acts is rightly perpended, can it, as thou hast affirmed, be considered as proceeding from a prescribed destiny? Listen sedulously to the explication of the exalted faith taught by the Lord.

"If there be a prescribed destiny it is impossible to avoid it; all crooked actions, therefore, must be considered as the fault of destiny, not the fault of the mind which it affects; all virtuous actions, also, must be referred to destiny and cannot be considered as virtues of the mind; consequently, neither virtue, nor vice can be attributed to men.

"To demonstrate that which is called the effect of former acts not to be destiny as thou thinkest it, I will declare, as it is stated in the scriptures of the true religion, what occurred, when the impartial God created mankind, to those who had forfeited their lives.

NOTE. Here follows an account of the fall of Adam and Eve, which concludes with the two following verses.

"As poison swallowed by the mouth spreadeth agony through all the limbs, so we, their children, are born to the evils arising from sin, by which we are afflicted in con-

sequence of the acts of our common parents ; and to the pains caused by mental confusion proceeding from an overclouded understanding ; vexed by the hand of sorrow, we receive the whole fruit of their acts.

" The period of the creation of our common parents, here mentioned, the illustrious sages have called the former birth, and the acts done by them in ancient time, the evil effects of which we experience, they have called the effects of former acts ; besides that which is here stated there is no prescribed destiny, nor effects from former acts, nor, after men have been born and have died, are they liable to any future birth."

V

அறத்தான் வருவதே யின்பமற் றெல்லாம்
புறத்த புகழு மில (கூ)

Pleasure from virtue springs ; from all but this
No real pleasure e'er ensues, nor praise.

"Pleasure from virtue springs"—Under the term இன்பம், from இன் *sweet,* is included every species of gratification, mental or corporeal, which can be enjoyed in the human or any other state of existence : it is distinguished from செல்வம், used in the first verse of this Chapter, by describing the *feeling* instead of the *state* of happiness. In composition with சிறு *small* சிற்றின்பம், the word is idiomatically used to signify the baser pleasures of the material world, and in composition with பேர் *great,* பேரின்பம், the higher joys of eternity.

According to the moral theory which the Author has followed, or, at least, according to that adopted by those who have undertaken to explain his meaning, the desire of gratification, abstractedly considered, rises from what his com-

mentator has stated to be one of the primary Tatwas, or principles of nature, under the term *Ahancāram, individual consciousness* (from the Sanscrit pronoun *āham I* and *cāraman an act*), which, when in operation, may be described as the spontaneous preference of that which is beneficial and, so considered, is the basis on which the superstructure of morality is founded. The preference of virtue, therefore, is a modification of that natural benevolence, which, commencing in the love of self, thence branches forth, as from a roof, so as to overshadow every external object which approaches it. This benevolence, again, is founded in that clearness of intellect, the necessary result of the *consciousness of good,* already noticed, which enables the mind to perceive that the good of all embraces its own good and, consequently, inclines it to a preference of virtue from a conviction of it's greater profitableness. The preference of vice on the contrary, originates from that obscuration of intellect, the cause of ignorance and misconduct generally, which necessarily proceeds from *the consciousness of evil*, and which prevents the profitableness of virtue from being perceived, and directs the choice to selfish, local and temporary advantages and enjoyments only. In either case the mind acts from its own convictions, but ruled by its natural bias ; for a sentient and reasoning being, must act from its own free will, without which there can be no distinction of virtue and vice, and it is from the effects of that free-will, determining originally to good or evil, that *Destiny,* ஊழ், as it actually exists and influences all existent beings, proceeds.

This doctrine, divested of some peculiar opinions, is generally the same as that which is inculcated in the great precept of Christian morality—"*all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets*"—in which the individual feeling with respect to right or good is expressly prescribed as the standard whereby to judge of the right or good of

others : this precept, therefore, as embodied in the following couplet and explained in the comment adjoined might without incongruity be inserted in this Chapter of Tiruvallūver.

குறள்

செய்யுற வேண்டிய வண்ணஞ் செயலியார்க்குஞ்
செய்கடன் மீதிது சேண்.

தனக்கு வேண்டியபடியே தான்பிறருக்குச் செய்யி னிஃது செய்யத்தகுமுறைமை யெல்லாவற்றிற்கு மேலாய வுயர்ச்சியா மென்றவாறு-செய்யத்தகு முறைமையெல்லார்க்குஞ் செய்யவேண் டியகடனே யாதலான்செய்கட னென்றார்-இப்பொரு ளினி விளங்க-எவ்வண்ணமாய மனிதன் றன்னைக் குறித்துநடக்கவேண்டியதோ வவ்வண்ணமாய்தான் மனிதரைக் குறித்து நடக்கத் தகுவதென்று தனக்குள்ளே தானாராய்ந்து நடந்தானுயின் ருனு முறைமைதப்பக் கூடாததனு வி துவே செய்கட னெல்லாவற்றிற்குமேன் மேலா மென்றுகூறப்பட்டது.

VI

செயற்பால தோரு மறனே யொருவற்
குயற்பால தோரும் பழி. (ஆ)

Know that is virtue which each ought to do;
What each should shun is vice.

"That is virtue which each ought to do"—This simple definition, is both more intelligible and more correct than definitions usually are. It is not exceeded in either respect by the definition of the same thing in the following verse, which is said to belong to the Bhāratam, though I have not been able to find it therein and quote it, therefore, from the *Nīti-sāram, the essence of morality,* a compilation from various works. Though distinct in their literal purport, both are essentially the same and must be admitted by all sects to be axioms in morality.

ஶ்ரோகாயெக்ந வுவக்ஷ்யாமி யதுக்தம் முனிகொடிபிஃ
பரோபகாரஃ புண்யாய பாபாய பரபீடநம்

I will declare in half a Stanza that which has been the theme of millions: To do good to others belongs to virtue, to do evil to others to vice.

It is necessary, however, to explain with accuracy the intention of the author that his expressions should be more minutely examined.—The precise meaning of this couplet turns on the sense of the word பாலது which signifies both *that which is natural* and *that which is apportioned,* being derived from the root பால் *nature,* also, *a share or allotment;* the first sentence, therefore, may be literally rendered, either *virtue is that which* it is natural *for each to do,* or *that* which is allotted *for each to do.* Considered with respect to the destined effects of former deeds, ஊழ், these two meanings are equivalent, for that which is thus allotted to a being by destiny constitutes its natural disposition; considered, however, with respect to the two particulars, which, according to the author, are included under the general idea of virtue, the former signification applies to the preference given spontaneously by the mind to natural right and the consequent exercise of benevolence and charity, and, under the latter, to the preference given from reflexion to positive right and the consequent obedience to the precepts of the law; both significations are expressed by the English auxiliary *ought.* This distinction is observed and respected by the commentator, as he has not ventured to change the term in his paraphrase, only substituting the abstract noun for the conjugated form, that is ஒருத்தனுக்குப்பான்மை for ஒருத்தன் பாலது.

The doctrine of the author, as here explained, and, as generally inculcated in this chapter, respecting the origination

of moral bias, and the inclination towards good and evil arising from the fatal influence described under the term ஊழ், mostly rendered *destiny*, coincides exactly with none of the various systems maintained by European writers, though there are many points in which all resemble it. On the one hand it differs, widely from the opinions of those who conceive man to be born as a mere animal without natural propensities, and, indifferent alike to good or evil, to be directed towards them solely by education, or association and habit; for, though authority and precept are allowed their due share in influencing the will in the choice of either, all *power* and, consequently, all *determination* is attributed to *nature or destiny*, these terms being used indifferently to describe the same thing. As it allows nothing to chance, so neither does it ascribe anything wholly to circumstance. On the other hand, also, it differs considerably from the notions we usually attach to the terms *fate* and *predestination*; for, though the election of the will and the feelings of nature are all under the direction of an inscrutable destiny, as this takes its origin and character from the uncontrolled acts of the individual it governs, it is not incompatible with the active exertion of free will, in all things not within its immediate scope and tendency. The term *fate*, therefore, as used in Europe and *vidhi*, as used in India, though both signifying an over-ruling and inevitable necessity, conveys to the mind of the Indian an idea so distinct in the concrete from that which the European conceives of it, that their original identity is nearly lost. The notion conveyed by the word *predestination*, or the determination of the eternal salvation or perdition of souls by divine decree, so familiar to the mind of an European, is not readily comprehended by an Indian and I have found it difficult, therefore, to render it intelligible to many who had long been accustomed to abstract reasoning and to whom the abstrusest points of their own philosophy presented no difficulties; there is in fact no term

in Tamil or Sanscrit by which it can be correctly translated, though of course it's meaning may be expressed by a periphrasis or compound.

Though in the preceding verse the motives of moral action are in their effect designedly confounded, so that its actuating cause appears to be individual gratification, the doctrine I have attempted to explain, is in reality, also, very different from that of some eminent writers who make self-interest the *sole* motive of moral conduct; for as already explained, it implies the existence of two separate causes, namely, the intuitive perception and preference of that which is beneficial, and obedience to authority from rational conviction. These though speculatively, perhaps they may be referred to a common origin, are really distinct in their operation; for man, as he actually exists, is equally the creature of nature and habit, which in him are so confounded that it is impossible, morally and physically, to distinguish the effects of one from those of the other. Menu, therefore, is practically right in subdividing the second of these causes, as he does in the following verse, the 12th of his Second Chapter (Dwitīyō'ḍhayah), at the commencement of which he distinctly assigns the love of self or hope of benefit as the primary motive of all virtuous and religious action.

வெதாஃஷ்வ் தி ஸ்ம்ரிதாவாரா: ஷ்ஸ்வ் ச வி ப்ரியாத நஃ
வ தத்ச தர்வி-ர்ய ப்ராஹுஃ ஸாக்ஷாத்தர்-ம்ஸ்வ் லக்ஷணம்

The Scripture, the revealed codes, approved custom, and that which is gratifying to his own self;

These four modes are declared by the learned to constitute the regular body of the law.

Still more adverse to this doctrine are the notions conveyed by the expression *moral sense and moral sentiments*, words with which certain writers have amused themselves and their readers. To maintain the existence of a *sense* or *sensible faculty*, for which there is no correspondent *sensi-*

tive organ, would disconcert the gravity of an Indian philosopher. "Is not the knowledge of external objects" he would probably ask, "suggested to the mind by the impulse of those objects on the senses, and, though the operation of the senses is secret, are not the organs of each apparent? where then lies the physical organ of morality? If it be difficult, nay perhaps impossible, to explain how the minute atoms exhaling from the essential oils of a flower, by operating on the olfactory nerves, which constitute the organ of smell, excite in the mind the idea of perfume, wilt thou undertake to shew how the abstract being morality, by operating on the organ thou hast imagined and called the moral *sense,* can excite the idea of virtue." Were this notion indeed admitted as correct, how could the variety of moral institutions exist which prevail among mankind, all tending towards the same object and in fact effecting by various means the object towards which they tend? If, as fancied by these visionaries, there could exist a moral sense or instinct, like other senses and instincts, its operation must be invariable; all mankind would form the same undeviating notion of right and wrong as they do of black and white, and moral action would universally be governed by rules as immutable as those that guide the bee in every region of the earth in the construction of its comb or the swallow in the building of its nest. But it is not so; for though, as all mankind have the same general wants and are actuated, therefore, by the same general motives in the exercise of choice, they must in many cases necessarily prefer the same objects, yet it does not follow that in all cases they should prefer the same, and still less that they should endeavour to obtain them by the same means, or observe the same rules in the enjoyment of them. Thus though female purity, according to the notion entertained of it by the European, may to him appear an object of undoubted preference and the preservation of it, secured by the maxims of morality and

the precepts of religion, may be productive to him of gratification and happiness, it by no means follows that the miseries resulting from immorality must be the portion of the community in which a notion of it entirely dissimilar is adopted ; as in the province of Malayalam, where among the superior caste of Sūdras all women, with certain restrictions as to tribes, are common to all men, and where this state of things is equally productive of public order and private happiness, as the stricter institutions of Europe.

In all arguments relative to the powers and operation of mind, whether considered abstractedly, or in connection with its material means, the endeavour to trace them to any unmixed and wholly simple principle is unsafe in speculation, if not unfounded in nature, and, consequently, unsound in philosophy. This delusive spirit of generalization, which has given "local habitation and a name" to so many insubstantial theories has influenced the reasoning of men on morality in the east as well as the west ; all Indian sects agree in referring the election and practice of virtue in part to positive precept, but some, assign the origin of both to precept only and admit no morality but what is expressly ordained, not however by human authority, as the sceptical writers of Europe maintain, but by the revealed law of God.—Mixed motives, in cases even where they are apparently the most simple, it is probable, *always* govern the decisions of the will, and the alchymy of the mind, therefore, which endeavours to reduce all its phenomena to an empirical simplicity, is as unnatural a chimera as the alchymy of matter, the elements of the former being no more homogeneous than those of the latter.

The following verses have been selected for the further elucidation of the subject of this Chapter ; for the future similar illustrations will be added without formal notice, unless more particular explanation should be necessary than can be given in a note.

Pazha-Mozhi

பலநாளு மாற்ரு ரெனினு மறத்தைச்
சிலநாட் சிறந்தவற்ரூற் செய்க-மூலைநெருங்கி
நைவது போலு நுசுப்பினுய் நல்லறஞ்
செய்வது செய்யாது கேள்

Those men who have long neglected virtuous acts let them practise them even for a short space by means of the wealth they possess; for know, O thou whose breasts are firm and waist taper! that the virtue of benevolence acts when relations act not.

தோற்ற மரிதாய மக்கட் பிறப்பினு
லாற்றுந் துணையு மறஞ்செய்க-மாற்றின்றி
யஞ்சும் பிணிமூப் பருங்கூற் றுடனியைந்து
துஞ்ச வருமே துயக்கு.

When born in a human form difficult of attainment, practise virtue to the utmost of thy power; for inevitable pain, uniting with fearful disease, old age and death, approacheth to destroy thee.

அறஞ்செய் தவர்க்கு மறவுழி நோக்கித்
திறந்தெரிந்து செய்தக்கார் செல்வுழி நன்ரும்
புறஞ்செய்யச் செல்வம் பெருகு மறஞ்செய்ய
வல்லவை நீங்கி விடும்.

If when virtue is practised it be rightly considered and the nature of it fully comprehended, it will assist in the attainment of eternal felicity; wealth if preserved will increase, but by the practise of virtuous acts the opposite (sin) will be destroyed.

பட்ட வகையாற் பலரும் வருந்தாமற்
கட்டுடைத் தாகக் கருதிய நல்லற
மூட்டுடைத் தாக விடைதவிர்ந்து வீழ்தலி
னட்டரு ணுதலே நன்று.

With the wealth thou enjoyest, and without offending others, perform the acts of benevolence on which thou hast resolved completely ; it is as advantageous to neglect to reap that which thou hast planted, as to sustain the loss which will result from breaking off in the midst and leaving them imperfect.

உலப்பி லுலகத் துறுதியை நோக்கிக்
குலைத்தடக்கி நல்லறங் கொள்ளார்க் கொளுத்தன்
மலைத்தழு துண்ணுக் குழவியைத் தாய
ரலைத்துப்பால் பெய்து விடல்.

As a mother compels a froward child that refuseth the breast to receive the milk, so do thou by severity, regardful of eternity only, excite the sacred flame in the minds of those devoid of virtue.

இன்றி யமையா விருமுது மக்களைப்
பொன்றினமை கண்டும் பொருள்பொருளாக்
கொள்பவோ
வொன்றும் வகையா னறஞ்செய்க வூர்ந்துருளிற்
குன்று வழித்தடுப்ப தில்.

Can they, who reflect on the transitory existence of their parents, account the wealth of this world real wealth? be charitable as befitteth thy condition, for none can block up the way of a rolling mountain (i.e. *cannot stay the inevitable approach of death*).

மாய்வதன் முன்னே வகைப்பட்ட நல்வினையை
யாய்வின்றிச் செய்யாதார் பின்னை வழிநினைந்து
நோய்காண் பொழுதி னறஞ்செய்வார்க் காணுமை
நாய்காணிற் கற்காணு வாறு.

Those who without reflection have neglected the righteous deeds which, before dying, they ought to have performed, and, bethinking themselves of their future road, only when warned by sickness, then endeavour to perform

them, will be as much at a loss as if seeking in vain for a stone when they see a dog (about to attack them).

ஈனுலகத் தாயி னிசைபெறூஉ மஃதிறந்
தோனுலகத் தாயி னினிததூஉந் தானெருவ
ளுள்வாயு நல்லறஞ் செய்வார்க் கிரண்டுலகும்
வேள்வாய் கவட்டை நெறி.

As it confers renoun in this world and in the other felicity, to those who constantly practise the virtue of benevolence, the two worlds are, as it were, two roads branching from the same point and each leading to happiness.

Prabulinga-Līlei

எய்தற் கரிய யாக்கைதனக்
கெய்திற் றென்ரு லதுகொண்டு
செய்தற் கரிய வறங்கள்பல
செய்து துயர்கூர் பிறவியினின்
றுய்தற் கொருமை பெறவெண்ணு
துழல்வோ னுடம்பு பொற்கலத்திற்
பெய்தற் குரிய பால்கமரிற்
பொய்வ தொக்கு மென்பரால்.

The sages say, that, as milk, which from its excellence ought to be preserved in a golden vase, is lost by pouring it into a furrow of the earth, so the advantages of the human form are lost to him, who, after wandering from body to body, hath with difficulty acquired it, if he do not aspire to be relieved from the affliction of various births and attain, by its means, to unchangeable eternity by the practice of every kind of virtue however arduous.

மின்போ லழியு முடல்கொடுநல்
வினைசெய் தழியா வுடம்பெய்தி
யின்போ டமர்த லாயிருப்ப
யாக்கை வருந்து மென்றெண்ணி

யன்போ டறஞ்செய் திலையாம
லருந்தி வாளா விருக்குமவன்
றன்போன் மருள ரிலையென்றுன்
றண்பூம் பொழில்வைத் தளிக்கின்றுன்.

The keeper of the refreshing flower-garden said—"there is none more subject to delusion than he, who, being endowed with a body, perishable as lightning, by which an imperishable body, may be obtained and he may attain to everlasting felicity, fearing to mortify that body, neglecteth the practice of righteous acts from love of it and indulging in luxury, liveth in vain.

Chintāmani

வேற்றுவ ரில்லா நும்மூர்க்கே
செல்லினும் வெகுண்டீர் போல
ஆற்றுணைக் கொள்ளா தடிப்புறத்து.
வைப்பிரே யல்லீர் போலுங்
கூற்றங்கொண் டோடத்
தனியே கொடுநெறிக்கட் செல்லும் போழ்தி
னுற்றுணைக் கொள்ளீ ரழகல்லா
லறிவொன்று மிலிரே போலும்.

Even when you proceed to a village where none but your own connections reside, you are careful, as if you were at enmity with them, not to set your foot without the door, unless you are provided with provisions for the journey; when death bears you away and you are alone in a dreadful road, you will have made no provision for the journey, ye who are solicitous only for the well-being of the body.

அல்லித்தா ளற்ற போது
மருதநூ லதனைப் போலத்
தொல்லைத்தம் முடம்பு நீங்கத்
தீவினை துடர்ந்து நீங்காப்

புல்லிக்கொண் டுயிரைச் சூழ்ந்து
புக்குழிப் புக்குப் பின்னின்
றெல்லியிற் றுன்ப வெந்தீச்
சுட்டெரித் திடுங்க ளன்றே.

As when the stalk of a water-lily is broken the fibrous threads within it are yet unbroken, thus, though thy old body be destroyed, thy sins will follow thee and, surrounding thy indestructible soul, will plunge it into the lowest and most dreadful hell and burn it in flames of unquenchable fire with torment unutterable.

அறவிய மனத்தா ராகி
யாருயிர்க் கருளைச் செய்யிற்
பறவையு நிழலும் போலப்
பழவினை யுயிரோ டோடி

மறவியொன் றுணு மின்றி
மனத்ததே சுரக்கு நல்லான்
கறவையிற் கறக்குந் தன்னுற்
காமுறப் பட்ட வெல்லாம்.

If men of virtuous minds are charitable to all beings, their former acts shall inseparably accompany the soul like the shadow of a bird flying in the air, without even one being forgotten, and shall liberally afford whatever they desire, like the Cow (Cāmadhēnu), which yieldeth all that is required.

Cāsi-Candam

ஆய்ந்தமுன்னூன் மறையவர்க்கு மதிதியர்க்கும்
பூசைபுரிந் தறிகி லேனு
லேய்ந்தவிரு வினைதுடரு மல்லாதே
நமதேயென் றிருந்த வில்லும்

வாய்ந்தமனைக் கிழத்தியரும் புதல்வருமிவ்
வுடலுமுடன் வருவ துண்டோ
வீய்ந்துகொடு நரகழுந்தி நல்குரவான்
மறுமையினு மெலிகு வேனே.

I have both neglected to pay due honors to the sages who have studied the ancient scriptures and to guests whom I ought to have received hospitably; not reflecting, that, besides the effects of my righteous and unrighteous deeds, nothing will follow me and that nothing else is really mine; for will either the house I inhabit, or the wives I have wedded, or the children I have begotten, or the body I animate accompany me? When dead I shall plunge into a dreadful hell and in after-births be afflicted by poverty and distress.

மூயன்றுமெய் வருந்தா னரும்பொரு
ளடையா மொழிந்தவப் பொருளினு லன்றிப்
பயின்றநற் கருமம் பொருந்துரு
கரும மல்லது பயக்குரு தரும
மியன்றநற் றரும மல்லதை யின்ப
மெய்துரு வின்பமு மடியிற்
றுயின்றிடா தறஞ்செய் தல்லது
கூடா தாதலாற் றுடங்குக தருமம்.

Without great care and fatigue of body wealth cannot be acquired; without the wealth aforesaid those good acts, whence merit proceedeth, cannot be performed; and, unless such acts are performed, righteousness cannot exist; if righteousness exist not, happiness cannot be obtained; consequently without the assiduous practice of virtue there can be no happiness: with all thy power therefore follow righteousness.

Bāradam

தருமம் வென்றியாம் பாவமெய் வலியினைத் தகர்க்குங்
கரும மீதெனக் கட்டுரைத் தனர்கலே கடந்தோர்
பெரும நின்வயி னுணர்ந்தன மம்மொழிப் பெற்றி
பொருவி லாய்முடி புனைந்தர சாளுதி போந்து.

From righteousness proceedeth victory and unrighteousness destroyeth the strength of the body; those, who have

overleaped the bounds of science, have unanimously declared this to be their effect, and their words we perceive are exemplified in thee, O Prince! (Derma-rājen) for returning from exile thou reignest, O thou who hast no equal! over crowned Kings.

Stanzas by Sidambala Pandaram

அறத்தின் மிக்கதோ ராக்கமு மில்லையான்
மறக்கொ ணுதும றந்திடின் மண்ணின்மே
லிறத்த லேய்துமி கழ்ச்சிக்கெ டுதியுந்
துறக்கொ ணுதது யரமுந் தோன்றுமால்.

கருங்கடல்சூழ் காசினிக்க ணெவ்வுயிர்க்கு
மேலாத கரில்சேர் தீமை
மருங்கறச்செய் சீற்றமுத லாய்மாசு
கண்மனத்தின் மருவா ணுயி
ரெருங்கறமா மெனச்சான்ரே ருறுதிபெற
மிகவுரைப்ப ருலகி லேனைச்
சுருங்கறநோக் குவர்க்கார வாரமாய்த்
தோன்றுமன்றித் தூய்தன் ருமால்.

என்று நீர்க்குமி ழியினிலே யாமையிவ் வுடலென்
றன்று நாமற மாறுவ மெனநினை யாது
நின்ற யிப்பொழு தார்வமோ டியற்றிடி லவர்க்குப்
பொன்றுங் காற்றுணை யாயவர் தம்மொடும் போமால்.
உயர்கு லத்திலி லுதித்தவ ராயினு மறத்தை
யியலு றச்செயா ரிழிந்தவ ரியாவரா யினுந்தாழ்
மயல றச்செயின் மாண்புடைக் குலத்தின ரவர்தஞ்
செயலி னலிழி புயர்விரு டுறக்கமுஞ் செறிவார்.
நல்லற மொன்ரு னண்ணினர் தேவர் நலனியாவு
மல்லவை யால்வரு மின்பொடு சீரு மழிவாமா
லில்லற மேலற மாகுமி ரண்டிற் பொருளின்பம்
வெல்லுறு வீடுமி யைந்திடு மேலிதன் வேறுண்டோ.

As there is nothing more profitable than virtue, the practice of it must not be neglected; for from the neglect of

it proceedeth in this world infamy, misfortune and death, and inevitable misery will follow hereafter.

If one neither permitteth his mind to be defiled by the wicked deeds which originate from the propensity to evil, by which all souls existent in the earth surrounded by the dark ocean are afflicted, nor by outrageous anger, destructive of respect, nor by any other stain, the sages have decided that this is real virtue ; to those who regard any virtue more contracted than this, ostentation only will be attributed, for in it there is no purity.

To those, who deeming this body as instable as a bubble in the water, do not defer to a future time the practice of virtue, but perform it with delight while yet firm in health, virtue shall assist them in the hour of death and accompany them when they depart.

Though born in the greatest tribe they are mean if they are not exemplary in the practice of virtue, and they are equal to the greatest, of whatever tribe they are, who by the practice of virtue divest themselves of their natural meanness ; these by their deeds will rise to renown and heaven, those sink to infamy and hell.

By beneficence only the Gods attained to all good, by the contrary wealth and pleasure perish ; of the two species, domestic virtue produceth wealth and pleasure, and religious virtue final beatitude far exceeding both:—is there anything that exceedeth this ?

A stanza

ஞானமின்றிச் செய்ததவந் தவமு மன்று
நயஞான மிலதருமந் தரும மன்றே
ஆனதெருண் ஞானமிலாத் தவமே செய்தல்
அழுக்கறலிற் கழுவுதலு மாகு மின்னும்

மானமுறு ஞானமிலாத் தரும மிக்க
மறுவுள்ள மணியாக விருக்கு மென்று
மோனமுறுந் தவமுனிவர் முன்னந் தானே
முயற்சியுடன் கண்டறிந்த முறைமை யாமே.

Devotion performed without knowledge is not devotion; a virtuous act void of reason and reflection is not virtue; therefore, devotion performed without the clearness of knowledge is like washing in unclean water, and virtue not guided by well-measured reason is a jewel with a flaw; thus they say, the wise of old, whose devotion consisted in silent contemplation, and they have established it as an important rule to be known by all.

A stanza

வின்மணி விற்கண மின்னடி காற்கண
வின்மணி யிய வேண்டிய வாதி
தன்மையே தோன்றுச் சந்தமே
வின்முறை வேண்டா நன்முறை வேண்டும்.

The lustre of the eye, as instantaneously as a flash of lightning, darts its sparkling beauty and is gone; the most requisite qualification think not to be beauty; shining qualities are not requisite, good qualities are.

Triplets

தங்களுள் வீணுய் நினைப்பர் தருக்கர்
சங்களத் தரும முடைமை தமதே
யிங்களம் வேறு யிலே.
நும்முள நிற்கு மறமே நுவலா
தம்முளர் தங்கு மதுவே நினையா
நம்முள நோராய் நடை.
பார்வரை யெல்லார்க் குடைமை பகுப்பே
யேர்விளர் நீரா யிசதி யுருவாய்
ஆர்விலே முத்த மறம்.

The proud vainly think within themselves that strict and equal virtue is their's alone and is found nowhere else;

But say not that virtue rests only with yourselves, nor believe that it is the peculiar attribute of any, for she walks with an equal pace among us all :

It is the coparcenary possession of all within the bounds of the earth, that pearl of the clearest and most beautiful water and the exactest shape, that high-priced pearl virtue.

Couplets

நன்மை யறிவி லறிவுமந் நன்மையிற்
றன்மையைத் தன்மை தரும் - எ - து :

அறிவினின்று நன்மையு நன்மையினின்று மறிவுமாகத்தன்மை யைத்தன்மைகொடுக்கும் - எ - று

வயிரம் வயிரந் துலக்கின நேர்நன்றைக்
கயிரற்ற நல்லோர்கட் காப்பு - எ - து :

வயிரம் வயிரத்தைத் துலக்குவதுபோலக் குற்றமில்லாத நல் லோர் நன்றைக்காத்தல்-எ-று

நன்றிகொளத் தீயசெயி னன்றியுநிற் காதே
நன்று நிலைபெற நம்பு - எ - து :

நன்றிதேடுகையி லஃதடையத் தீமைசெய்தா லவ்வகைப் பெற்றநன்றி நில்லாதாயி னன்று செயதாலவ்வகைப்பெற்றநன்றி யெப்பொழுதினு நிலைபெறுமென்று நம்புக - எ - று.

பாவத்தி னின்று மனநீங்க வூக்கமுறின்
பாவத்தின் பேரறத்தைப் பார்-எ-து:

பாவஞ்செய்யத்துடங்குகின்ற பொழுதி லதைச்செய்யாம னிற் கின்றதினுன் மனவூக்கமான பாவனையின் பேரறத்தைக் காண்பாய் - எ - று.

பரர்மேவு மாந்தர் பலமுறையின் மீண்டிடினுந்
தார்மே வறமுள் ளறம் - எ - து :

இவ்வுலகினெருங்கிய மனிதர் பலபலமுறைப்படித் திரிதலா யிருப்பாராயினும் புகழும் வானுலகடையுமற முள்ளறமே-எ-று.

From knowledge proceedeth goodness, from goodness knowledge; thus kind produceth kind.

As the diamond polisheth the diamond, so do the unblemished virtuous promote goodness in others.

If evil be done that good may ensue, that good is not stable; good is maintained by goodness.

If thou have the fortitude to stop in the path of vice and to forsake it; know this to be the greatest virtue of thy nature.

Although men, addicted to the ways of this world follow various institutions, inward virtue only is the virtue that exalteth to the stars.

இல்லறம்

ON DOMESTIC VIRTUE

CHAPTER V

இல்வாழ்க்கை

On domestic life

இல், lit. *a house,* signifies here the *domestic state,* and வாழ்தல் *to live,* not merely *to exist,* but to *enjoy life, to prosper, to flourish:* the direct meaning of இல்வாழ்க்கை, therefore, is *the enjoyment of domestic life,* but it is generally used in this Chapter for the *duties of domestic life* : true enjoyment in any state consisting in the correct discharge of the duties of it.

I

இல்வாழ்வா னென்பா னியல்புடைய மூவர்க்கு
நல்லாற்றி னின்ற துணை. (க)

He for domestic duties is esteemed,
Who, firm in virtue's path, the virtuous aids
In life's three orders found.

"Domestic duties"—The commentators, agreeing that the foregoing Chapter applies to both the species of virtue of which the Author treats, consider this as the first of the First Part of the First Book, and all that precede it as introductory.

"Three orders"—There are *four* orders of life ; as the man engaged in domestic duties belongs to the second, the other three only are here mentioned. Parimēl-azhager thus explains these three orders and states the duties of the householder with respect to them :—ஏனைய மூவராவார் ஆசிரியனிடத்து நின்றோதலும் விரதங்காத்தலுமாகிய பிரமசரியவொழுக்கத்தானு மில்லிவிட்டு வனத்தின்கட் சென்று மனியாள்வழிபடத் தவஞ்செய்யு மொழுக்கத்தானு மூற்றத்துறந்த வொழுக்கத்தானு மெனவிவர்-இவருண் மூன்னியிருவரையும் பிறர்மத மேற்கொண்டு கூறினு ரிவ்வொழுக்க நெறிகளை முடியச்செல்லு மளவு மச்செல விற்குப் பசி நோய் குளிர் முதலிய வற்று னிடையூறுவாராம

ளுண்டியு மருந்து முறையுளு முதவி யவ்வவ நெறிகளின் வழுவா மற் செலுத்துதலா னல்லாற்றி னின்ற துணையென்றார்—*The three persons here alluded to are—he who follows the rule of a Brahmachāri, devoutly performing his duties and studying in the presence of his preceptor;—he who, quitting his house, and repairing to the forest, follows the rule of austere devotion assisted by his wife;—and he who follows the rule of mendicity. Of these he mentions the two former from deference to the opinions of others. As the house-holder prevents hunger, pain and cold from interrupting the progress of those who have entered the paths of these orders, until their career is completed, and as he causes them to proceed without swerving from these paths, by assisting them with food, medicine and lodging, the Author calls him.*—AN AID STANDING IN THE PATH OF VIRTUE.

The four orders of human life are founded on the ordinances of Smritis, but, to accommodate them to the exigencies of the present age, many primitive practices have been abrogated and those alterations, which, without express enactment, time ever effects in similar institutions, have tended still farther to modify them. Though confounded by some European writers with the mysteries of ancient paganism, with the Mythraic and Eleusinian rites and the worship of Osiris and Isis, to which in truth they bear no relation whatever, these institutions partake as much of a civil as a religious character and are governed by rules, not framed by any individual or distinct society, but prescribed by codes, believed to have emanated from the Deity himself and to have been revealed for the guidance of mankind universally. Among the Hindus they constitute the basis of practical morality and the Author has, accordingly, devoted the whole of his First Book to the two principal, illustrating their respective virtues and duties and occasionally adverting, as in this verse, to the others. Although, therefore, the two last

orders have been particularly noticed in the remarks on a previous chapter, I shall, at the risk of some repetition, here take a concise review of the whole, quoting the original Smritis as my authority for the variations which will be noticed between the ancient and existing law respecting them.

As introductory to the subject, it is necessary to notice the *Āchārah,* ஆசாரஃ or general rites, ordained by the writings considered by the Hindus pre-eminently *sacred,* on which the primitive and, among the better informed, the practical religion of India is founded. Among these the thousand ceremonies to a thousand deities invented of old by the Paurānicas, the reveries of the philosophical schools, and the various superstitious practices, derived from the Tantras and Āgamas, or introduced by the founders of the modern sects, are of course not included : of the Paurānica and Tāntrica Āchārah, the reader will find an ample explanation in the Nirnaya-sindhu and the Cāla-madhaviyam ; works easy of access, to which, therefore, he is referred.— These rites, derived in part from the *Śrutih,* ஶ்ருதிஃ or Vēda, *the Scriptures,* believed to have been revealed directly by God himself, and in part from the *Smrītih,* ஸ்ம்ருதிஃ *the Law,* revealed indirectly through the primitive sages, in whose institutes it is embodied, are denominated respectively *Srautam,* ஶ்ரௌதம் and *Smārtam,* ஸ்மார்தம் . Each rite has its appropriate ritual, consisting of prayers, hymns and portions of the Vēda chanted or recited ; the principal difference in this respect being that the service is considerably longer and more varied in the Śrauta than in the Smārta ceremonies.

The Śrauta rites are not numerous ; those ordained by the Scriptures consisting principally of the following.— *Ādhānam,* ஆதானம் from the root ധா *dhā,* which with the inseparable preposition ஆ means *to place, establish ;*

the consecration of a portion of the fire lighted during the marriage ceremony for the celebration of the several Śrauta rites. This should be done by the Grihastha on entering that order, and repeated as often as the fire then lighted, which ought to be carefully preserved, may not be extinguished; in the former case it is called *Apurvādhānam,* in the latter *Vichhinādhānam.* The rite consists in placing the fire, while prayers and holy texts are pronounced, in a circular form to the west of an oblong space of earth raised a few inches from the floor, and forming a kind of altar on which are disposed the pots and other materials used in the oblations. When these are offered, a portion of this fire is arranged in a semicircular form to the south and another to the east; these are called jointly *Trētāgni,* தேதாக்நிஃ *the three fires,* but according to some authorities the first should be so divided as to make *five fires,* on the whole, which are then denominated *Panchāgnih,* பஞ்சாக்நிஃ The dimensions of these fires and the altar are precisely stated in the Sūtras, or collection of rules for ceremonial observances, but the several schools to which these belong differ much with respect to them—*Agnihōtram,* அக்நிஹோதம் from அக்நிஃ *fire* and ஹோதம் *an offering,* an oblation in fire of raw rice and milk, offered twice a day, in the morning and the evening. It is of two kinds *Nityāgnihōtram and Cāmyāgnihōtram,* or perpetual and voluntary; the latter is performed to obtain some object and the offerings are various, being rice-water when made to acquire land &c. This rite, the Aupāsanam and the initial ceremonies of the Vaishva-dēvam and Śrāddham, and, generally, all oblations of inanimate substances in fire are designated by the common term *Hōmam,* ஹோம from the root ஹு *offer.*

The preceding are daily rites; those hereafter enumerated periodical.—*Darsapūrna-māsau,* தர்சபூர்ணமாஸௌ (this compound is an instance of what the Sanscrit Grammarians

call Virodhi-lacshana, like *lucus a non lucendo,* being composed of அமா *seen,* a term denoting the day of the moon's change when actually it is *not seen,* பௌர்ணமீ *full,* and ஸோமஃ *the moon*); oblations offered on the first day after the new and full moon, consisting, in the former case, of a rice or barley cake in the form of a tortoise to Agni, *fire,* and of milk and curds to Indra, *the firmament,* and, in the latter case, of similar cakes to Agni and Sōma, *the moon,* and clarified butter to Brahmā under the title of Prajāpati, *the progenitor.* This rite is preceded by a fast on the evening of the new and full moon, wild roots, seeds and similar productions being permitted to be eaten during the night.—*Nirūdha-paśu-bandhah,* நிரூடபசுபந்தஃ the annual burnt offering to Indra and Agni ; this rite forms part of the Sōma sacrifices and, as performed by the Smārta and Vaishnava sects, the animal is actually killed and eaten ; by the Mādhwa sect, a figure of wheat is formed which is substituted for the living victim. *Sōma-yejnyah,* ஸோமயஜ்ஞஃ from ,ஸோமஃ *the moon* and யஜ்ஞஃ *a sacrifice,* because the drinking of the *Sōma-rasah,* ஸோமரஸஃ *or juice of the moon-plant,* forms one of the principal ceremonies ; these are solemn sacrifices or burnt offerings seven in number. As one ought to be performed by every householder once in a year they may be called *indispensable* sacrifices ; if, however, either the *Agnishtomah,* அக்நிஷ்டோமஃ or *Atirātrah,* அதிராத்ரஃ, be offered once in a generation the law is considered to be fulfilled.

All the foregoing ceremonies ought to be performed by all house-holders of the three higher castes, and, if omitted for three generations, a *Prāyaschittam,* ப்ராயஶ்சித்தம் , or expiation becomes necessary to prevent, not an absolute excommunication, but a degradation in rank. In fact, however, in southern India at least, these rites are never performed except by Brāhmans, and by them so far only as to keep within the letter of the law, being frequently entirely omitted for two generations together and performed in the

third, or even for three and an expiation made in the fourth. Unless the hearth be consecrated by the Ādhāna rites none of the Śrauta ceremonies can be performed; if this have been done, the Agnihōtram principally and Darśa-pūrna-māsau ought to be strictly observed, the others are less incumbent; if all have been neglected, an expiation must be made, either by the party himself, or by his son, or other representative, previously to the offering of the first Srāddham to his memory.—The *Satra-yejnyah* ஸத்ரயஜ்ஞஃ (the first member of the compound derived from the root ஸத்ர signifies *that which endures long or becomes protracted*); solemn sacrifices or burnt offerings, which, as the performance of them depends on the will of the offerer, may be termed *optional.* They are numerous exceeding a hundred, and differ from the Sōmayejnah by being performed, not by one person, but by many, and the drinking of the juice of the moon-plant continuing for several days, instead of being confined to one. In both descriptions of Yejnya goats and sheep are the victims; but in the *royal sacrifices,* peculiar to the Cshatriya caste, as the *Aśwa-mēdhah,* கூஶ்வமேதஃ *the sacrifice of a horse,* various animals were offered.—*Swādḥyāyah,* ஸ்வாத்⁴யாயஃ from ஸ்வ *himself* and கூயா *establish;* the rite consists in the study of the Vēda, and should be performed with reverential awe, the body being in a state of perfect purity, and the mind, abstracted from all extraneous objects, confined to the act in which it is employed. As it is prescribed by the Śruti, while the rules for conducting it are laid down in the Smriti, it is considered both a Śrauta and Smārta ceremony.

Under the term Smārtam are comprehended all usages prescribed or allowed by Law; those enjoined for general observance and which partake of a religious character are here noticed. The following, which with one exception are *daily rites,* are stated in the order in which they ought to be performed.—*Upanayanam* உபநயநம் from உப *near*

and நயநம் *causing to approach*; the reception or initiation of youth by investing them with the *Yejnyopavītam*, யஜ்ஞோபவீதம் or sacrificial thread and communicating to them the *Gāyatrī* காயத்ரீ or most holy text of the Vēdam, inculcating in short but expressive terms the unity of the Godhead. This ceremony is considered as procuring for the object of it a second birth, the *Gāyatri* personified becoming his *spiritual Mother* and his instructor, குரு his *spiritual Father*. Hence the three superior castes, who are entitled to wear the sacrificial cord are jointly called *Dwijah*, த்விஜம், *twice-born*, though this term is non generally confined to the Brāhmans. The phrase *second birth*, according to the Smrītis, applies to the commencement of knowledge in the soul, as *natural birth* does to the commencement of distinct life in the body; this proceeds from revelation, with which the newly initiated Brahmachāri first becomes acquainted on the communication of the sacred text. The Upanayana ceremonies, which commence by the anointment of the head and the ablution of the whole body by immersion in water, greatly resemble the rite of baptism, as anciently practised by the nations both of Europe and Asia, which was confined to adults, who were thought to have thereby attained to a state of regeneration.—*Sandhyā-vandanam*, ஸம்யாவந்தநம் from ஸம்யா a title common to three deities, namely Gāyatrī, Savitrī and Saraswatī, which, though all in the feminine gender, according to the Smārta tenets, are only different names of the sun at different periods of the day, and வந்தநம் *worship, adoration*. The Sandhyā rites, which like all others are preceded by ablution, are performed daily at the three Sandhi, or sunrise, noon, and sunset, and consist of three parts, namely, the offering of the *Ārghyam*, ஆர்க்யம் a libation of water poured from both hands united; *Jepah*, ஜபம் prayer, during which the Gāyatrī is frequently repeated; and *Upasthānam*, உபஸ்தாநம், adoration, accompanied by the repetition of sacred texts, offered in an

upright posture, in the morning towards the east, at noon towards the north, and in the evening towards the west. The Smārta sect performs these rites in honour of the sun as the most appropriate prototype of that being who is the sole source of light and life ; the Śaiva and Vaishnava sects, to Śiva and Vishnū in the sun: the difference is immaterial, the intent the same. —*Samidādhānam,* ஸமித்ஆதானம்; the daily offering of a billet of wood in fire in the morning and evening.— *Vivāhah,* விவாஹஃ marriage ; the initiatory rite of the domestic state, of which the succeeding Chapter more particularly treats. One of the principal ceremonies is the lighting and consecration of the fire called from the following rite *Aupāsanāgnih,* ஔபாஸநாக்நிஃ with which, agreeably to most authorities, the several Smārta rites only ought to be performed, but which, according to Cāttyāyana, who differs in many points from the rest, should be used for all domestic purposes.—*Aupāsanam,* ஔபாஸநம் a derivative from உப *near,* and ஆஸநம் , *being, remaining,* signifying *attendance, service ;* oblations of raw rice offered morning and evening in the domestic fire after the conclusion of the Agnihōtram, when this rite is performed.—*Terpanam,* தர்பணம் from தृப் *to fill,* literally *that which satisfieth ;* daily libations of water poured from the right hand to the deities, to the primitive sages and to ancestors, offered in the morning or midday after the Sandhyā has been performed.—*Vaiswadēvam,* வைஶ்வதேவ a derivative from விஶ்வ *universal,* and தேவ *God ;* this rite consists of two parts, namely, daily oblations, at the time of the regular meals, at noon and in the evening, of dressed food and clarified butter to the household Gods, the number and names of whom differ in different authorities, and of similar offerings to spirits ; the latter is called *Bhūta-balih,* ஭ூதபலிஃ *Ātithyam,* ஆதித்யம் a derivation from அதிதிஃ *a stranger guest,* either from the root அத arrive, or from the privative அ and திதிஃ *a lunar day ;* the hospitable reception and

entertainment in conformity with certain prescribed rules, of a strander, or temporary sojourner, who should not remain an entire day of the moon. The house-holder, should seek a guest of this description, in addition to any others that may be invited, to partake of the principal meal of each day.

The periodical rites originating in the Smrītis are as follows.—*Srāddham,* ಶ್ರಾದ್ಧಂ from a compound root formed by affixing the particle ಶ್ರತ್ ಹಿ having no separate meaning, to ಶ್ರಾ which then signifies *to reverence profoundly, worship zealously;* this term is applicable to any solemn festival, conducted according to the ordinances of the law with prayer and the repetition of holy texts, whether given to obtain some benefit, or in celebration of some periodical phenomenon, as the change of the moon, the entrance of the sun into a sign &c. In its special meaning, however, it is confined to the daily, monthly, or yearly ceremony, in honor of all the deities, and in commemoration of the patriarchs of mankind and the immediate ancestors of the offerer; which constitutes one of the principal characteristics of the worship of the several sects who derive their tenets from the Vēdas, and observe the ordinances of the Smritis; which, it is probable, gave rise to the funeral games of ancient Greece and the commemoration of the dead in the periodical Necysian, or Nemesian festival; which was the origin of the worship of the Manes and Penates among the Romans; and which at present forms one of the most remarkable institutions of China. The rite consists in a feast, to which not more than two guests can be invited on account of the deities but any unequal number on account of ancestors, though the number is customarily confined to one for each, preceded by an oblation in fire and concluded by the *Pinda-dānam,* ವಿಣ್ಡೂದಾನಂ or offering of a ball of dressed food mixed with clarified butter to the Manes. The daily and monthly Śrāddham are now seldom offered; but the annual rite is

scrupulously observed by the higher castes and very generally, also, by the Śūdra tribes, and is invariably performed on the day on which the last ancestor of the family deceased.—*Sthālīpācah,* ஸ்தாலீபாகஃ, this rite resembles the Darśa-purna-māsau, the offering only differing; it is introduced by a fast on the days of the new and full moon and concluded on the following by an oblation in fire of boiled rice prepared in a *small pot,* ஸ்தாலீ in the Aupāsana fire. As the Śrauta rites take their origin from the consecration of the domestic hearth, so do the Smārta from the celebration of marriage: none of either description in which an oblation is offered, except that to the domestic Gods and that which commences the Śrāddham, can be performed unless the wife be present and assisting; during her absence they are intermitted and an expiation is made on her return, and on her death they cease altogether, until revived by another marriage. After the celebration of the initiatory ceremony, all the rest ought to be strictly observed, a slight expiation being required for their intermission for a single day, and, if neglected for two months, one more severe; but, notwithstanding the injunction of the law in this respect, the whole of these rites are often neglected with the exception of the annual Śrāddham, previously to which, a general expiation is made for the omission of the rest.—All the Smārta rites may be performed by Śūdras, but it must be either without the repetition of any prayer or text, or with prayers and texts from the Purānams.

In enumerating these rites I have followed the prevalent authorities; in practice great difference will be found to exist with respect to each of them, occasioned by the varying tenets of the six schools by which the rites of the Śruti and Smriti are taught. Thus, according to five of these schools, the Sāndhyāvandanam should commence so as to finish by sun-rise and the other ceremonies, the Agnihōtram and Aupāsanam, should then proceed; but Cāttyāyana, the

Sūtracāra, or founder of the other school, teaches that the latter should take place in the middle of the former rite, part of the ceremonies being performed before the oblations are offered and part afterwards. The Smiritis, also, not infrequently vary in describing the same thing ; an instance of this is afforded by the enumeration of the *six acts*, ஷட்கர்மாணி, in which all the daily rites whether Śrautam or Smārtam are included, as stated in the following texts. In the first of these verses, which is cited from the ancient text-book of Gautama, no prayers, except those of the Sandhyā, are noticed, nor is any mention made of *the worship of the Gods,* by whom are meant Śiva, Vishnu and their several incarnations ; in the latter, from the Parāsasmriti, revealed for the guidance of the Cali-yuga, these are distinctly stated to be included in these six indispensable observances.

ஸ்நாநமஸம்ய்யா ஜபொஹோமஃ ஸ்வாத்யாயஃ பித்ரு தர்பணம்
க்ருதிய்யம்வைஶ்வதெவம்ச ஷட்கர்மாணி தினெதினெ

Bathing, prayer and the other ceremonies of Sandhyā, oblations in fire, libations to the manes, the hospitable reception of guests, and the offering to the house-hold Gods ; perform daily these six acts.

ஸம்ய்யாஸ்நாநம் ஜபொஹோமஃ தெவதா நாம்ச வைஜ்ஞம்
க்ருதிய்யம் வைஶ்வதெவம்ச ஷட்கர்மாணி தினெதினெ

Bathing and other rites of the Sandhyā, prayers, oblations, the worship of the Gods, the hospitable reception of guests, the offering to the house-hold Gods; perform-daily these six acts.

The order of Brahmachāri, ப்ரஹ்மசர்ய ஶ்ரமஃ commences with the performance of the Upanayana rites, when the young student is invested with the sacrificial cord and is required to perform the Sandhyāvandanam, the Samidādhānam and the Swādhyāyah. Of this order there are two distinctions.—First the *Naishthicah,* நைஷ்டிகஃ

or *perpetual Bachelor,* who continues such the whole of his life, or passes from it direct, without entering the second, to the third or fourth orders.—Secondly *Brahmachāri,* ப்ரஹ்மசாரீ *simple Bachelor,* who marries and enters into the second order when the term of his studentship is completed: his whole occupation ought to be the study of the Scripture and the Law in particular, and of science in general, and a strict observance of celebacy is his indispensable duty. The first of these distinctions is abrogated in the present age; but it is still lawful to pass direct from the first to the last order, and this in particular is the practice of the principal Gurus, or chief Pontiffs of the Smārta sect, their founder, Sancarāchārya, having proceeded a Brahmachāri at the early age of seven years and a Sanyāsi at eight. As in fact the first and the last of the four great castes only, the Brāhmans and the Śūdras, are at present recognized in Southern India, the Cshatriyas and Vaisyas, if they ever did exist in these countries, being now extinct, though there are still some tribes who claim the second title, the order of Brahmachāri is virtually confined to the Brāhmans. Among them, also, the strict rule, that the Brahmachāri *shall study in the presence of his teacher,* that is shall reside in his house and, like an apprentice with us, perform all appropriate services, is scarcely ever observed and this order, therefore, though not formally abrogated may be considered obsolete. It will be observed that Parimēl-azhager seems to consider this as well as the third order as abrogated, as in the preceding extract from his commentary he ascribes the mention of them by the Author to deference for opinion.

THE ORDER OF GRIHASTHAH, ஹ்ருஹஸ்தஃ commences on the marriage of the party and his establishment as the head of a family, and like the former has a two-fold division.—First the *Yāyāvaraca,* யாயாவரகஃ who performs the Aupāsana and other Smārta rites generally, but not the

Śrauta oblations or sacrifices, the Agnihōtram, Yejnas &c.; such a householder has no fixed means of livelihood, but supports his family by receiving alms, gleaning and similar means. There are four distinctions, namely the *Dwādaśāhicah,* ஦ஹ஑ஸாஹிகஃ *the Shadahicah,* ஷ஡ஹிகஃ *the Tryahicah,* த்ரயஹிகஃ and the *Ashwastanicah* ஆஶ்வஸ்தநிகஃ who differ from each other in gathering supplies *for twelve, six, three days* and *one day* only; the last term may be rendered *he who takes no care for the morow.* With the exception of the first, which is confined to Brāhmans, or to religious persons of other castes who are permitted to marry, these are now abrogated.—Secondly the *Śālīnah,* ஶாலீநஃ the substantial house-holder common to all castes of whom the present Chapter especially treats and to whom the remainder of this work as far as translated, generally applies. He ought to perform all the Srauta and Smārta ceremonies, but above all hospitality both to strangers and friends and charity towards all men in need are his special duties: in the following extract from the commentary of Vijnyānēswara on the code of Yājnyavalcya the character of the Śālīnah is concisely described.

ஷட்கர்மோபேதஃ பஶுமாந்தாஸவாந்க்ருஹவாந்
யதயாந்யாம்ஶ்ச லோகாந்வதீ஡ ஶாலீநஃ

He is a Śālīnah *who performs the shatcarma* (*six rites,* namely, *offering sacrifices or causing them to be offered, reading and teaching the scriptures, making presents and receiving them*), *who possesses slaves, and four-footed animals, who has a house, a town, wealth and store of grain, and who follows the customs of the world.*

The order of Vānaprasthah, வாநப்ரஸ்தஃ was likewise of two descriptions.—First, the *Sāgnih,* ஸாக்நிஃ *with a fire,* who retiring with his wife, continued to perform all the rites, Agnihōtra, Aupāsana, &c. like the Śālīna Grihasthah, except the Srauta sacrifices, the Śōma-yejna, Satra yejna &c.

—Secondly, the *Niragnih,* நிரக்நிஃ *without a fire,* one who retired alone, his wife being dead or remaining in the family residence with her children, and performed neither the oblations to fire nor any other of the Śrauta or Smārta rites, except the Sandhyā.

The order of Sanyāsi, ஸந்யாஸ்ரமஃ, of this four distinctions are noticed.—First, *Cūtichacah,* கூடீசகஃ who dwells in his own town and eats in the houses of his relations.—Secondly, *Bahūdacah,* பஹூதகஃ who dwells in a town to which he does not belong and collects his food from house to house.—Thirdly, *Hamsah,* ஹம்ஸஃ who, also, collects his food from many, but never sojourns longer than three days in one place. These retain the lock on the crown and the sacrificial cord and carry a *triple staff* (*tridandam*).—Fourthly, *Paramahamsah,* பரமஹம்ஸஃ, who wanders from place to place like the preceding, but has the lock of his crown shorn, does not wear the sacrificial cord, bears a *single staff* (*ēcadandam*), and performs no rites whatever, religious or civil, not even repeating the Gāyatrī.

The following texts state the abrogation in the Caliyuga of the Naishthica Brahmachāryah, the order of Vānaprasthah and various practices permitted and even enjoined to the Grīhasthah in former ages. The first occurs in various commentaries, the work itself like the Brihan-mānavam and other text books, to the title of which, the epithet *brihat great* is prefixed, not being extant.

Brihan-nāradīya

ஸரீரஸ்யாநவஸ்தாயாஃ கரணஸ்ய விசாரணம்
த்விஜாநாமஸவர்ணாஸு கந்யாஸூத்வயஜேஷ்யா
தேவராத்ஸுதோத்பத்திஃ நியோகே ச விதாவயஃ
சாம்ஸஸ்ய பக்ஷயோ ஸ்ராத்தே வாநப்ரஸ்ரஸ்ரமேஷ்யா
ஊர்த்வகேஷதாயாஃ கந்யாயாஃ வாநஸ்தாநாம் வர்ஜநம்

தீவக்காய வுஹுவயக்ம நாஜெயாஷுஜெயகள
ஶஹாவுஷ்ணா நஶநம் மொஜெய ஷுதயா ஶவஃ
ஊரநுயஶக்ரு கமியாமெ வக்ஜ்யா நாஹ உக்நீஷ்ணஃ

Voluntarily voyaging by sea, the carrying of an earthen water-pot when a house-holder,

And the marriage of twice-born men (Brāhmans, Cshatriyas, and Vaisyas) with virgins of a different caste;

The raising up seed by the brother of a deceased husband, and the killing of a cow to treat distinguished guests;

The offering flesh in the ceremonies to ancestors, also, the order of Vānaprastha,

And the giving of virgins, who have before been given in marriage, to another husband;

Continuing in the order of Brahmachāri for a protracted period, the sacrifice of men and of horses,

The going the great road northwards, until death ensues, by way of penance, the sacrifice called Gōmēdha (in which a cow was the victim);

These laws the learned say are abrogated in the Caliyuga.

NOTE. The prohibition of carrying of a water-pot mentioned in the first line is by some stated to apply to the Brahmachāri, but it is more generally understood as forbiding the use of earthen vessels, except for cookery, and the Brāhmans accordingly use them for no other purpose.—Madhupercam, which occurs in the third line and is rendered *to treat distinguished guests,* is composed of *madhu,* ஶய *honey* and *percam,* பகக்ம *mixture;* this ceremony consists in presenting to the son-in-law at a marriage, to a priest at a sacrifice or to the prince or other superior at an entertainment, a preparation of milk, curds and clarified butter sweetened by honey, and flesh meat; by the ancient law beef is directed to be used on these occasions, and at present the person by whom the offering is made presents it with the word *Gau, the cow,* to which he who receives it replies *utsrijata, let her be released.*

All the particulars mentioned in this extract are universally admitted to be peremptorily abolished and should, therefore, never be practised ; such is the case, also, with respect to primogeniture, the drinking of spirituous liquors, the re-admission of deadly sinners after expiation to communion, the loan of a wife for the procreation of children, the indiscriminate receipt of food by the religious person, suicide in old-age by falling from a high-place or into a fire &c. Many practices, though forbidden by some authorities, are countenanced by others and continue, accordingly, wholly or partially in practice ; such are, the slaying of Brahmans when violent aggressors, the purchasing of a son for adoption, re-union after expiation with a woman forcibly violated, pilgrimages by house-holders to distant holy places &c :—among others is the order of Sanyāsi, and the performance of the Agnihōtram, as mentioned in the following extracts.

Nirnaya-Sindhu

கழிஹோத்ரம்பவாலம்பம் வந்யாவம்வலவைத்யகம்
தெவராத்ஹுஸுதாதக்கிம்கலௌள வம்ச விவஜ்யெக

The Agnihōtram, the sacrifice of a cow, the order of the Sanyāsi, the use of flesh meat in the ceremonies to ancestors,

And the raising up seed by a brother-in-law ; these five are abrogated in the Caliyuga.

Vyāsah

உக்வாயு-ஷ்ஷ வஹஹ்ராணி உக்வாயு-ஷ்ஷஸ்தாநி உ
கலெய-ஷ்ஷாஶதிஷ்ய்ம்தி தஷ்ராத்ரதா வரிஹ்ரஹ்ஃ
வந்யாவஸ்ஹ நகத-வெய்ர ஷ்ராஹ்ஹணெந விஜாநதா

When the four thousandth and four hundredth year.

From the commencement of the Caliyuga shall have passed, the taking of the three frees (Agnihōtram).

And the order of Sanyāsi shall not be practised by intelligent Brāhmans.

NOTE. The commentators explain that the abolition with respect to the Agnihōtram applies to the use of the whole of the Smārtagni, or fire prepared for the Aupāsana rites, in the performance of the Śrauta ceremonies; accordingly the practice in performing the Ādhānam now is to take part of the fire, *Ardhādhānam,* and not the whole, *Servādhānam,* as in former ages: with respect to the Sanyāsi the prohibition is understood to extend to the triple staff only, which is not now in use.

Dēvalah

யாவத்வர்ணா விஹாதரஹி யாவத்தஃ வ்யவதர்தெ
ஹந்யாஹ்வாஹ்நிஹோத்ரஂச தாவத்க்ரூர்யர்காஃ கலௌ பரெ

As long as the distinction of castes shall last, as long as a knowledge of the Vēda shall prevail.

So long the order of Sanyāsi and the oblation to fire shall continue in the Caliyuga.

All the religious orders are by the words of the law exclusively confined to men, with the single exception of the case of the wife of the Sāgnivānaprastha; instances occur, however, in various writings of the existence of female recluses distinct from those thus permitted to accompany their husbands in their retirement; the former of these are called *Srāmani,* ஶ்ராமணீ *the wives of devotees,* the latter *Sramani,* ஶ்ரமணீ *female recluses.* But, though the latter are not generally authorized by the Smrītis, Menu in a single instance mentions an order of this kind (see the 363rd verse of the eighth Book, Ashtamādhyāyam), where the term வ்யவ்ரஜிதாஸு *with women who have forsaken* the *world,* is paraphrased by the commentator, and probably with correctness, as they are treated with no respect, being classed with public singers, slaves &c. பௌத்தாநாஂ ப்ரஹ்மசாரிணீபிஃ *with females devoted to celebacy of the Bauddha sect.* In the narrative poems, however, the single female

recluse is not unfrequently noticed with great respect: Rāma and Lacshmana, for example, while on their journey towards Cishcinda after the loss of Sitā, are received by a woman of this description, the resident of a hermitage near the sacred pool Pampā. The following extract from the close of the *Āranyaca-cāndam*, ஆரண்யகாண்டம் of the Rāmāyanam of Vālmici describes this interview: the questions here put by Rāma to this female are those appointed by the Sāstras to be addressed to Rīshis and Devotees on saluting them, and are used, therefore, in speaking to such personages in various instances in this poem.

Rāmāyanam

தளவாஷ்ரிண்யாஃபம்பாயாஹ்ரீரோவாஹ்யவஸ்தி2ம்
ஸுபர்யாம தவஸ்தத்ர ஸ்வர்யா ரூடி4ர ஸ்தி2ம்
தெள ததோ ஸ்தி2ரோவாஹ்ய பூர்வேஹுர்ஹிராவ்ய தம்
வாரண்யி2ஹிவீக்ஷம்தெள ஸ்வரீஹ்யாவெயதுஃ
தெள தாபூர்வஷ்டா தஹாவிஜ்ஞாவஸி2ஷ்யாயகூர்யதாம்ஜலிஃ
ஜகாஹவாஉளராமிவ்ய மக்ஷணவ்யயதி2தஃ
வாஹ்யாவதி2நீயம்ப வவர்ம்பூர்வாஹ்யாவியி
தாரிவாவதெராராமிஃ ஸ்ரமிணீம்வம்ஸி2தவ்யதாம்
ஸுஸ்ரூநிஜர்தாவிவ்யாஃ ஸுஸ்ரதவயர்தெதவஃ
ஸுஸ்ரூநியதஃகோவ ஸுஹாராஸ்ரதவொயெந
ஸுஸ்ரதநியோஃ பூர்வாஃஸுஸ்ரூநவஹ்யாவ
ஸுஸ்ரதமாராஸ்ரமிஷாவஹயாவாராஹாவிணி

When they (Rāma and Lacshmana) arrived on the west bank of the Pampa lake.

They saw the pleasant hermitage of Śabarī.

They, having arrived at the hermitage and beheld it surrounded by trees

And exceedingly pleasant, approached the presence of Śabarī;

And the devotee seeing them arose and, reverentially joining her hands ;

Grasped the feet of the wise Rāma and Lacshmana.

And presented them with water for the feet and to drink, and with all other things according to the ordinance.

Then Rāma addressed the devout woman, who practised the austerest penance, and said,

" Are all obstacles to thy devotion removed ? doth thy penance prosper ?

O penitent ! are thy anger and thy meals alike regulated?

Are all thy religious duties fulfilled? is thy mind content?

O woman of gentle speech ! hath the service thou hast rendered to thy teachers been productive of benefit?

From this it would appear that though Nuns are no longer to be found in India, more than one description of them existed in ancient times ; the institution of them, therefore, during the dark ages in Europe, was in all probability not so original, as on a cursory consideration of the subject, it would seem to be.

What has hitherto been said relates to these orders, as founded on the ordinances of the Smrītis and received by those sects whose faith originates in the Vēdas. By the Jainer only two orders of life are admitted ; the Digambara, divested of all mortal infirmity and affection, not being considered to belong to this world. These have been already noticed by the terms Śrāvacah and Yōger, or Yeti, the *Laity* and *Clergy*. Some of their characteristic distinctions are contained in the following extracts from two Tamil works in repute with this sect, to which another, containing a concise account of the duties of the four Smārta Āsramas is prefixed, for the sake of more immediate comparison.

Arivānanda-Siddhi

தலேசிகை யூண்பிச்சை சார்கலே
யோத றரைசயன
நிலேபெற வேபுலன் வென்றுமூப்
போழ்துநன் னிட்டையிலே
மலேவறு பிரமச் சாரிக்
கிரவுணன் மாற்றியெண்ணெ
யலேவறத் தள்ளிநில் லாதொன்று
தப்பி லருநாகே.

தீய கொலேபொய்கட் காமமற்
றில்லறஞ் சேர்ந்தவர்தாந்
தூய துறவ ருடன்மூவர்
தேவர்க டொல்பிதிர்க்க
டாயர்நற் பாலர்
மனேவிய ரந்தகர் தந்தைதமர்
ஆயும் விருத்தர் கதியைக்
காத்திலர்க் காழ்நரகே.

இனியோ தனம்விட்டுச் சாகாதி
யுண்டிங் கிருந்துநிட்டை
பனிவெயி றன்னிற் பொருந்
திப்பஞ் சாக்கினி பற்றுடைத்தாய்க்
கனிமிகு கானத் துறைந்தைம்
புலனேக் கடிந்துநின்றே
தனியுறல் வானப் பிரத்தோர்
நிலேவிடிற் ரூழ்நர்கே.

சேர்ந்த சிகைநூ லொழித்தென்றுஞ்
செந்துகி றெண்டெடுத்துப்
போந்த கலேகளே யோதிமூப்
போழ்தும் புனன்மூழுகி
யார்ந்தநன் னிட்டைகள் செய்து பிர்ம்
மார்ப்பண மாக்கிப்பிச்சை
சார்ந்தசந் நியாசத் திவையொன்று
தப்பிற் றருநரகே.

Wearing a single lock on his head, eating that which is procured by alms, sleeping on the ground, improving in science, subduing completely his senses, meditating on the deity thrice a day, abstaining from food during the night, and the use of oil ; if a Bramachāri, who should be free from all delusion, fail in any of these observances a cruel hell will be his portion.

Free from criminal slaughter, from falsehood, inebriety and irregular desire, one attached to domestic duty should protect those devoted to religious observances in the other three orders, together with the Gods, the ancient manes, those in the relation of mothers, children, wives, or fathers, the blind, the aged, and the poor ; if not a profound hell will be their portion.

Renouncing all delicate food, eating vegetable productions only, constantly meditating on the Deity, enduring cold and heat, kindling around them five fires, retiring to a wilderness abounding in wild fruits, restraining their five senses, and leading a solitary life ; if the Vānaprattōr forsake the state to which these duties belong, the lowest hell will be their portion.

Removing the lock from the head and the sacred cord from the body, wearing a tawny cloth, carrying a staff, studying appropriate sciences, bathing thrice a day, being always engaged in the profoundest meditation, giving all to the Deity, and living wholly on alms ; these are the duties incumbent on a Sanniyāsi ; in which should he fail, hell will be his portion.

THE OBSERVANCES OF THE SRĀVACA

Arungala-cheppu

பெரிய கொலைபொய் களவோடு காமம்
பொருளே வரைதலோ டைந்து.
வரைப்பாய்த நீப்புகுத லாருட லென்ன
வுரைப்பி னுலக மயக்கு.

மயக்கார்வஞ் செற்ற முடையாரை யேத்த
றியக்குடை தெய்வ மயக்கு.

மாசுண்ட மார்க்கத்து நின்றுரைப் பூசித்தல்
பாசண்ட மூடமெனல்.

உண்டி மருந்தோ டுறையு ளுபகரணங்
கொண்டுய்த்த னன்காவதாம்.

The slaughter of animals with perfect senses, falsehood, theft, irregular desire, and the accumulation of wealth, which are the five heinous sins.

Throwing oneself from a mountain or into a fire, and bathing in sacred rivers; these are called worldly delusions.

Worshipping Gods subject to delusion, partiality, or anger; this folly is delusion respecting the Deity.

Honoring those as saints who pursue a faulty path; this is heretical folly.

To furnish food, physic, lodging and all needful aid to holy men, are the four special duties of a house-holder.

Araneri-chāram

பிச்சையு மையமு மிட்டுப் பிறன்தார
நிச்சலு நோக்காது பொய்யொரீஇ - நிச்சலுங்
கொல்லாமை காத்துக் கொடுத்துண்டு வாழ்வே
யில்வாழ்க்கை யென்னு மியல்பு.

விருந்து புறந்தான் வேளாண்மை செய்யான்
பெருந்தக் கவரையும் பேணன் - பிரிந்துபோய்க்
கல்லான் கடுவினை மேற்கொண் டொழுகுமே
லில்வாழ்க்கை யென்ப திருள்.

Almes to holy men and to the poor; never to behold the wife of another; utterly to eschew falsehood; to keep oneself from slaughter; and to eat after giving food to others: so to live, is declared to be the essential nature of domestic duties.

He who receiveth not guests hospitably, who is not generous, who doth not honor the truly worthy, or avoideth not sin by forsaking the world; by thus acting is said to darken the domestic state.

OBSERVANCES OF THE YETI

Arungala-cheppu

கொலைமுதலா யைந்தினையு முற்றத் துறத்த
றலையாய மாவிரத மாம்.
பற்றெடு செற்றமே சுற்றந் தொடர்ப்பாடு
முற்றுந் துறக்கப் படும்.

To refrain wholly from the practice of the five heinous sins, of which the destruction of creatures is the chief, is perfect devotion.

All mundane affection, anger, and connection with relations must be totally avoided.

Araneri-chāram

மெய்மை பொறையுடைமை மேன்மை தவமடக்கஞ்
செம்மையொன் றின்மை துறவுடைமை - நன்மை
திறம்பா விரதந் தரித்தலோ டின்ன
வறம்பத்து மாநற் குணம்.

அறிவு மிகப்பெருக்கி யாங்கார நீக்கிப்
பொறியைந்தும் வெல்லும்வாய் போற்றிச் - செறிவினுன்
மன்னுயி ரோம்புந் தகைத்தேகா ணன்ஞானந்
தன்னை யுயக்கொள் வது

Truth, humility, respect, devotion, temperance, impartiality, the forsaking of all things, retirement, benevolence, and pertinacious abstinence; the devotee who is endowed with these ten virtues possesses the highest qualities.

Constantly increasing in knowledge, and being divested of all selfish feeling, he ought to keep the five senses in subjection, but yet to cherish them, and thus, protecting all living, he should make wisdom flourish.

Slaughter, it will be observed is forbidden, to the Smārta Grahastha, as well as the Srāvaca, but the acceptation of the word with the respective sects differs materially. In the first case it is qualified by the epithet *criminal,* and applies to the slaying of animals by Brāhmans, except for sacrifice, and by other castes in any mode contrary to the established ordinances. In the latter case, where it is qualified by the epithet *great,* it extends to the destruction of animal life on any account, bloody sacrifices not being offered by the Jainer, and even to the use of vegetables, or vegetable productions in which the principle of life remains, such as roots of all kinds, fresh fruit and fresh grain ; this, however, though not accounted meritorious, is partially permitted to the Srāvaca, but wholly forbidden to the Yeti.—In this respect there is difference worthy of notice between the followers of the three religions which had their origin in India. Those who observe the ordinances of the Śruti and Smriti are permitted both to slaughter animals and to eat their flesh according to prescribed rules ; the Bauddhas are forbidden to slaughter animals, but it is lawful for them to eat their flesh when slain by others ; both the slaughter of animals and the use of their flesh are forbidden to the Jainas, who are, also much more restricted in the use of vegetable food than the others. This distinction is the cause of a deadly feud between the last mentioned sects. The Jaina objects to flesh being eaten by the Bhauddha as being contrary to the precept both are bound to observe ; that is ಹಿಂಸಾ ವಿರತಿಃ ಪರಮೋ ಧರ್ಮಃ *to refrain from slaughter is the highest duty.* The Bauddha replies,—I incur sin only by slaying animals, not by eating their flesh when slain by

others. The Jaina answers.—You incur sin in either case, for by using their flesh, you encourage those who expose it for sale in the market, and are, therefore, the primary cause of the destruction of the animals they slay.

The Brahmachāri only is prohibited by the Smritis from taking food during the night ; but this is forbidden generally to the Jainer, and the reasons assigned are that ants and other small animals cannot then be seen and might, therefore, be unconsciously swallowed with the food, and that Bhūtas, Bētālas and other demons, who might cause of defilement by eating out of the same dish, are then wandering about.

The *Śrāvacah,* ஸ்ரவகஃ is of three grades ; the *Jaghanyam,* ஜகந்யம் *the Madhyamam,* மத்யம and the *Uttamam,* உத்தம. The first are the worldly sort who though professing the religion are scarcely considered as belonging to this community ; the second are more strict in diet and correct in religious observance ; the third, though still continuing in the marriage state, practise merely the same austerities as the Yeti. The second of these comprehends the great body of the Jaina Laity, and by them the following rules, in addition to those already stated, should be observed. They are collected from *Retnacarandacam,* ரத்நகரண்டகம் *the cabinet of jewels,* the original of the Tamil abridgement quoted under the similar title of *Arungala-cheppu,* அருங்கலச்செப்பு.—Those things which a Madhyama Srāvaca should observe are as follows:—He should have a firm faith in Jinēswara, the Lord of the three worlds, who is crowned by a triple umbrella, and whose appearance is most glorious, placing, as it were, his feet on the core of the heart ; he should be zealous for the truth ; should consider virtue as the friend and sin as the enemy of life ; should clearly comprehend the difference between heaven and final beatitude ; when repeating his daily prayers and performing his devo-

tion in the morning, noon and evening, he should offer libations of water, Ārghyam, to the Divine Being only, who is worshipped by all living: he should practise four kinds of discipline, by never passing the bounds of the country in which he resides, by vowing the performance of good works, by fasting on alternate days and by honoring religious persons: on the four Parvams, namely on the eighth and fourteenth day of the moon and on the day of the new and full moon, he should observe a fast as strict as his strength will allow.—Those things he should avoid are:—inordinate care for worldly wealth: the several kinds of fear, namely the dread of this world and of the other, the dread of inability and of the discovery of the thoughts, the dread of death, of destiny and of disease: the desire either of living longer or of dying sooner; gambling, eating flesh-meat, drinking spirits, frequenting the company of harlots, hunting, seducing the wives of others, and theft, which are the seven causes of affliction; the offering of libations of water to the Sun; bathing during eclipses; worshipping the fire with various rites as a deity; prostration behind a cow; the consecration of precious stones, vehicles and weapons; bathing in the sea and in rivers, as a purification from sin; the dedication of mounds of earth and stones; suicide by falling from a mountain or into the fire, these and all similar worldly follies: also the superstitious folly of worshipping Gods, influenced by affection or aversion, for the purpose of obtaining special endowments; and the heretical folly of believing that to be the true path in which those walk, who are involved in the whirlpool of life, and debased by avarice and the destruction of creatures: eating of the fruit of the Fig-tree, the Arasu, the Āl, the Callāl, or the Ilandei, which all contain animalculæ, or of honey. Moreover he must not receive as Gods those that are not Gods, as Gurus those who are not Gurus, or as the principles of nature (tatwa) those which are not such; and he must abstain from three things,

namely, from quitting his native place, from giving to others either weapons or tools by which life may be destroyed, and from excess in gratifying the senses, either in minor pleasures, as in smelling perfumes or listening to music, or in higher gratifications, as in eating delicious meats, or enjoying the society of beautiful women.

II

துறந்தார்க்குந் துவ்வா தவர்க்கும் இறந்தார்க்கு
மில்வாழ்வா னென்பான் றுணை. (உ)

Domestic virtue is to him ascribed,
Whose care befriends the pious and the poor
And aids departed souls.

"The pious"—by supplying both their own wants and those of their families, so as to prevent the interruption of their religious duties; "the poor"—by alms; and "departed souls"—by performing the funeral rites for strangers or for those who leave no relations to discharge this duty, thereby securing to them the attainment of happiness in a future state of existence.

Piety towards the dead by performing, or supplying the means of performing the rites of cremation or sepulture for those to whom otherwise these duties would not be paid, is considered by the Hindus as peculiarly meritorious; for, according to their belief, in which they agree with the nations of ancient Europe, it is these ceremonies that facilitate the progress of the soul towards its destination in the next life; each act, as they proceed, producing successively a corresponding change in the condition of the disembodied spirit, until it again connects itself with material substance, in this, or in some superior or inferior world, or, should it be divested of all affection for matter, until it is received into that blissful state in which it is liable to no further change.

III

தென்புலத்தார் தெய்வம் விருந்தொக்க ருனென்ருங்
கைம்புலத்தா ரேம்ப றலை (நு)

Thine ancestors deceased, thy God, thy guest
Thy relatives, thyself ; these cherished, know
Of life the five great duties are fulfilled.

"Of life"—This is understood in the original, the "*five duties*" stated being those of domestic life, or of the second order ; which, following the principles established in the preceded Chapter, may be referred to the sources, whence all virtuous impulse really derives its origin,—to the desire of avoiding pain or of sharing pleasure.

This couplet intimately corresponds with the following, being the 27th verse of the Third Chapter of Menu "On Marriage or the Second order."

தெவதா தியிஹ்ய தூ நாம் விதூணாஸ் தநஸ்யாஃ
ந நிவ்வபதி பம்வா நாம் ஸ்ஹவந ஸ ஜீவதி

The Deity, his guest, his dependants, his deceased ancestors, and himself ;

He who does not duely *maintain these five, though he breathe, lives not.*

In the context to this verse are described the *Pancha-Mahāyejnyah*, பம்வஸ்ஹாயஜ்ஞாஃ or *five great sacraments*, which it is incumbent on every house-holder to perform and for which he maintains his domestic fires. Each of these has reference to one of the duties prescribed by Menu and alluded to by Tiruvalluver, and collectively embrace the whole of the daily rites, whether Śrauta or Smārta previously explained.—The first is that which relates to *duty* towards himself, and by which he acquires that perfect knowledge that enables him to maintain right and eschew evil ; it is

called *Ahutam,* அஹுதம் *unoffered,* and is the same as Swādhyāyah, the study of the Scriptures. The second regards the *duty* of religion, it is called *Hutam,* ஹுதம் *offered,* and consists in the oblations in fire in the Ādhānam, Agnihōtram and other rites; it is the sacrament of the deities. The third illustrates the *duty* of benevolence, not merely towards relations and friends, but towards all animated beings; its name is *Prahutam,* ப்ரஹுதம் *well-offered,* and it is performed by offering dressed food to living creatures; it is the sacrament of spirits, that is of *living spirits,* whence ensues animal life, not *rational souls.* The fourth relates to the *duty* of hospitality, it is named *Brāhmya-hutam,* ப்ராஹ்ம்ய ஹுதம் *offered to Brāhmans and others,* and is explained to the reception of guests with due respect; it is the sacrament of men. The fifth, which regards the *duty* owed to deceased ancestors, is called *Prāsitam,* ப்ராஶிதம் *well eaten,* and is completed, by satisfying the Manes, either by the simple Terpana libation, or by the performance of the daily Śrāddham.

IV

அன்பு மறனு முடைத்தாயி னில்வாழ்க்கை
பண்பும் பயனு மது (ருு)

If love and virtue be thy constant guests,
Domestic life is blest and finds in these
It's object and reward.

"Its object and reward"—The word here rendered *object is* பண்பு *nature, quality,* and is thus explained by Parimēl-azhager,—இல்லாட்குங் கணவற்கு நெஞ்சொன் றூகாத வழி யில்லறங் கடைபோகாமையி னன்புடைமை பண்பாயிற்று *As the duties of domestic life cannot otherwise be rightly and completely discharged, with one mind, by the husband and wife, the possession of affection is an essential quality*

(*or necessary condition, or main object*). The words with which the second line of this version concludes, though not in the original, are added to complete the sense here indicated.

V

ஆற்றி னொழுக்கி யறனிழுக்கா வில்வாழ்க்கை
நோற்பாரி னேன்மை யுடைத்து (அ)

He who from virtue swerves not, but her path
To others shews, gained in domestic life,
More merit hath than the Recluse can boast.

"Merit"—The word in the original நோன்மை means *religious merit;* the virtue derived from seclusion and penance. Tiruvalluver, justly concluding that active virtue must be more meritorious in the eyes of the Deity, than the passive virtue of the recluse, here maintains its superiority.—His commentator, however, says,—நோற்பார் நிலைக் கவர்தம்மை யுற்றநோயல்ல தில்வாழ்வார்நிலைபோற் பிறரை யுற்ற நோயும் பொறுத்தலின்மையி னேற் பாரினேன்மையுடைத் தென்றார். *As penitents endure only the pains which they themselves suffer, and not, also, like those in the state of house-holders, the pains which others suffer, endurance is less in the state of a penitent, and, therefore, the Author says that their merit is greater than that of penitents.*

There is a work in Tamil, evidently of a modern date, entitled Magā-nīdisūlāmanī (மகாநீதிசூளாமணி), in which a couplet from each Chapter though the three Books of the Cural is worked into a stanza addressed to Irangēsar, the Deity of the holy place of Śrīrangam, and to which a short story by way of illustration is appended. The verse selected from this Chapter which immediately precedes the one here translated and, though differently expressed, is of the same

import, is included in the following quotation. The intention of the example, which accompanies it, is to shew, that the merit arising from a due performance of domestic duties is so great, as to extend even to the casual connections of the party, and to induce the Gods to bestow their favors on those who have not only not conciliated them, but have worshipped at other altars.

பத்துடனுன் கில்லம் பரகதிக்கொண் டேகினுன்
இத்தலமே லாழ்வா ரிரங்கேசா - நித்தம்
இயல்பினு னில்வாழ்க்கை வாழ்பவ னென்பான்
முயல்வாரு னெல்லாத் தலை எ-து

பிதிராராதனை தேவாராதனை யதிதிபூசை தன்னைத்தாங்கற் றன்னுடையகுடும்பந்தாங்குகை யிந்த வைந்துவகை வேள்வியு நடத்தி யியலுடனே வாழுங் கிரக ஞனவ னில்வாழக்கை சமூ சாரி பஞ்சாக்கினி மத்தியிலே யூசிமூனையிலே தபசு பண்ணுகிற பெயர்களுக்குந் தலைமையானவ னென்று குறளிலே திருவுளம் பற்றியருளினுர் - அதற்குதாரணம் - கஞ்சனுராழ்வா ரில்வாழ்க்கை தப்பாமனடந்து தமக்கு நெருப்பிடு துணையாக விருந்த பதினலு வீட்டுள்ளார்க்கும் பதவிகொடுக்கும்படிக்கு ரிடபவாகனரூடராய்ச் சிவனெழுந்தருள - அந்தப்பதினலு வீட்டுடையோரும் பாஞ்சராத் திரிகளாகிய வையிட்டணவராகையினுற்ருங்கண்மூருங்கைக்கொம் பைப் பிடிக்கவில்லை விட்டுணுவை நம்பியிருக்கிறை மென்ருழ்வாரே நீர் பரமபதத்துக்கெழுந்தருளு மென்ன வப்போது ஆழவா ரீஷ்வரனை வேண்டவீஷ்வரன் சங்குசக்காயுதபாணியாய்க் கருட வாகன ரூடராய் வந்து பதினலு வீட்டுடையவர்களையுங் கூடவழைத் துக்கொண்டுபோகப் பேறுபெற்ற ரில்லறத்தை விட்டுத் துறவறத்தி னின்று தவசுபண்ணி யொருவர்களைக்கூட வழைத்துப்போன பேரில் லையே யாதலாற் கிரகநீதி தப்பாம னடந்தகிரகஸ்தன் றவசு பண்ணுகிற பேர்களிலுந் தலைமையானவ னென்றுசொல்லுவதென்ற வாறு.

The Āzhwār (saint) who dwelt in this holy place entered into the highest felicity with fourteen other householders, O Irangēsā ! because ever,—HE WHO LIVETH IN THE DISCHARGE

OF ALL DOMESTIC DUTIES, ACCORDING TO THEIR TRUE NATURE, IS CHIEF AMONG DEVOTEES.

The house-holder, living according to the rules of his order and performing the five sacraments, by which the honors due to the manes and lares, the duties of hospitality, his own-self, and his family are maintained, is superior to those who practise austerities on spikes and needles in the midst of five fires: thus in this couplet he hath been pleased to declare his sacred mind. Of this the following is an example. While Canjenūr Āzhwār discharged without failure all the duties of domestic life, the bull-borne deity, Siven, was pleased to appear to offer to him and to fourteen other house-holders, who had occasionally assisted him with fire for the performance of the rites of hospitality, eternal felicity. These fourteen house-holders, being of the Pāncha-rātri sect of Vaittanaver, said,—"we will not seize on a branch of the brittle Murungei; we believe in Vittunu only: go thou alone, O Āzhwār, to heaven." Then the Āzhwār having entreated Īśwaren, he appeared in the form of the eagle-borne deity, bearing the sancu and chacram (the ensigns of Vishnu), and taking with him the fourteen house-holders to heaven, they attained to a high state of happiness. There was not any taken with them, who had forsaken the duties of domestic life, and, retiring from that state, had addicted themselves to the practice of religious austerities; therefore, it is said that the house-holder who dischargeth fully his domestic duties is superior to those who practise austere penance.

In the 4th Canto of the Tēmbāvaṅi, பாலமாட்சிப்படலம் Vīra-māmuni introduces a controversy between the youthful Joseph, who, desirous of leading a life of devotion, had retired to wilderness, and an Angel in the form of an old-man, on the relative merits of seclusion and social life: from this the following extract is taken.

நாடொறுங் கனிந்த செந்தே
னற்கனி யளித்த னன்றே
கோடுறு மரமுந் தன்னைக்
கொடுத்தலே நன்றே விவ்வா
றீடுறு மூளனு மூள்ளு
மீதில்செய் துறவே யென்பார்
வீடுறு நூலோ ரென்ன
விளம்பினு னிளவல் மாதோ.

காயோடு மரந்தந் தாற்போற்
கடித்துற வருமை வெஃகி
வேயொடு நெருங்குங் கானில்
விழைந்துதா ணெழுக னன்றே
தீயொடு குழைமற் றேருஞ்
செவ்வுறச் செலுத்த னன்றே
தூயுடு வுணர்வோ யென்னச்
சொற்றினுன் சூரவ னம்மா.

பெற்றற மணிந்த நல்லோய்
பிறர்மனை விளைத்த செந்தீ
யற்றற வோடித் தன்வீ
டழன்றதே போல வேட்கைப்
பற்றற வுணர்த்தி யுள்ளம்
பற்றிய நசையில் வெந்தா
லிற்றற வுறுதி யென்னே
வென்றன னரிய சூசை.

தீதிலா விடமே வேண்டிற்
சேணுல கெய்தல் வேண்டுங்
கோதிலா வனத்துந் தன்னைக்
கொணர்ந்தகால் விளையும் வெம்போ
ரேதிலா தொழுக லுள்ளத்
தியல்பினு லாகு மன்றி
வாதிலா விடத்தா லாகா
மைந்தனே யென்றுன் சான்றோன்.

"Is it preferable to present daily the honey-dropping fruits, or to offer at once the tree with all its branches?"

for, said the youth, "the learned say that for the devotee to offer himself and all that he possesseth is perfect devotion."

"O thou who art possessed of pure knowledge" said the old man, "is it preferable that a man, offering, as it were, the tree with all its fruits, should dwell alone in the wilderness, choaked with bambus, and attached only to the practice of austere penance, or that he should conduct others involved in sin, in the right path?

"O excellent man who art adorned by virtue," said the eminent Joseph, "is it right, that, while a man is instructing others to assuage the fire of passion he himself should be exposed to be consumed by it, like a man whose own house is burned while he runs to quench the flames which have caught his neighbour's house?"

"If thou art desirous of being where no sin is, thou must seek that place in heaven; even when retired to the wilderness, the asylum of innocence, the war of the passions may still rage; freedom from sin proceeds from strength of mind, not from difference of place, O my son!" replied the Sage.

The argument is thus continued through many stanzas, the disguised Angel maintaining the superiority of domestic virtues and the youthful Saint extolling the virtue of retirement. It concludes with the following verses.

பாற்கலந் திட்ட தெண்ணீர்
பால்குன்றும் பண்பு மில்லால்
மேற்கலந் தொளிர்ந்த வெய்யோன்
வெயிலுமுன் னெரித்த தீபம்
போற்கலந் திசைத்த மற்றப்
புண்ணியந் துறவு வாய்ந்த
சாற்கலந் தியல்பை யேற்றுந்
தகுதியோ வென்றுன் பாலன்.

தெருட்டரு மூணர்விற் சான்ரோன்
சேடனைத் தழுவிச் சொல்வா
னருட்டகு மூணர்வன் பூக்க
மரும்பொறை யீகை மற்ற
மருட்டகு மியல்தீர் மாட்சி
மதியைமீன் சூழ்ந்த தேபோற்
பொருட்டகு நாட்டில் வைகும்
பொலந்துற வணியு மன்ரே.

"Like milk mixed with water, which by diluting it decreases its natural properties, or like a lamp burning before the beams of the bright-rayed sun shining on high," said the youth, "are all other virtues, which in truth are only sound, and can these, therefore, add anything to the high eminence acquired by devotion?

The Sage of lucid intellect tenderly embracing the youth said, "As the stars surround the moon, may not benevolence, knowledge, affection, constancy, forbearance, liberality and other unillusive virtues adorn devotion though it be practised in a country abounding in every species of wealth.

VI

வையத்து வாழ்வாங்கு வாழ்பவன் வானுறையுந்
தெய்வத்துள் வைக்கப் படும். (ய)

Who in domestic joy thus lives on earth
May with the Gods, heaven's denizens, be ranked.

"May with the Gods—be ranked"—Either because of the great felicity they actually enjoy, or because they are sure of being rewarded for the perfect discharge of their duties by being received into the celestial abodes among the Gods. Perimēl-azhager inclines to the latter interpretation—பின் றேவனு யவ்வறப்பய னுகர்த லொருதலை யாகலிற் றெய்வத் துள் வைக்கப்படு மென்ரூர் *As he will hereafter enjoy the fruit*

of his virtue as a God, the Author says he may be ranked among the Gods.

Illustrations

In adding the following illustrations, I cannot refrain from making an observation suggested by the fourth verse of the extract from the Cūrmapurānam, as immediately connected with the subject of the succeeding Chapter.—The Indian moralists place the indulgence of the passion of love, abstractedly considered, among things wholly indifferent, and productive neither of vice nor virtue ; they account it, consequently, in itself neither blameable nor praiseworthy. In India, therefore, the feelings of nature have never been sacrificed on the altars of superstition, nor the primary command of the Creator to his creatures annulled by human institutions : the preservation of the established order of society is regarded at the guiding principle in regulating the intercourse of the sexes, and hence, besides the variation of national custom, every separate tribe displays some difference in this respect. Among all, however, celebacy is in no esteem ; on the contrary, when, it unhappily falls to the lot of an individual (as in the case of a betrothed virgin of a superior caste whose husband dies before consummation) it is considered the severest infliction of a retributive destiny. Terms equivalent to the word chastity, are here, therefore, confined to *matronal chastity ;* thus in Tamil கற்பிற்பெண் and in Sanscrit வதிவ்ரா வ்ரதா *a chaste woman,* though not inapplicable to the unmarried, usually convey ideas of conjugal fidelity, not of "single blessedness."

Cāsi-cāndam

இறந்து ளோர்க்குமி ரவலர்க் குந்தனித்
துறந்து ளோர்கட்குந் துப்புர வீதலா
லறந்த வாதுய ரில்லற மாற்றுதல்
சிறந்த தென்னவி னிதுளந் தேறினன்.

By affording due assistance to departed spirits, to the poor and to the devout, he determined in his mind that he would not swerve from virtue, but would discharge every duty of domestic life.

பெற்ற வேகொண்ட ருந்திப்பெ ருதன
மற்றி யாவும னத்தில்வி ழைந்திடா
திற்றி றம்பிலா ராகிய ருக்குநர்
முற்று நீத்தவர் தம்முளு முந்தினோர்.

They who enjoy what they possess, and have divested their minds of covetousness for all they do not possess, not only perform with correctness their domestic duties, but excel every species of devotees.

Scāndam

ஆயிழையோ டின்புறும றத்தைமுத லாற்ரு
தூயதவ நன்னெறிது டங்கல்புரி வாயேன்
மாயமிகு காமவிடம் வந்தணுகி லம்மா
மேயவிதி காப்பினும்வி லக்கியிட லாமோ.

If, before thou hast fulfilled the pleasing duties of conjugal life, thou desirest to enter the excellent path of pure devotion, and if the poison of all-deluding desire then infect thee, alas! can it be expelled even though fate itself should protect thee?

துறந்தவர்கள் வேண்டியதோர் துப்புரவு நல்கி
யிறந்தவர்கள் காமுறுமி ருங்கடனி யற்றி
யறம்பலவு மாற்றிவிருந் தோம்புமுறை யல்லாற்
பிறந்தநெறி யாலுளதோர் பேருதவி யாதோ.

To afford to devout men the assistance they require, duely to discharge the debt demanded by departed spirits, and, displaying all the virtues of the domestic order, to perform the duties of hospitality, is there in human life a greater degree of charity than this?

Pazha-mozhi

வேளாண்மை செய்து விருந்தோம்பி வெங்களத்து
வாளாண்மை யாலும் வலியராய்த் - தாளாண்மை
தாழ்க்கு மடிகோ ளிலராய் வருந்தாத
வாழ்க்கை திருந்துத லின்று.

They who discharge munificently the duties of hospitality must be strong swordsmen in the field of battle, and, in no wise yielding to sloth, must be in continual practice, for without constant care the duties of domestic life cannot be maintained.

Bāradam

ஒல்லை யிற்றரு மங்களுக் குடந்தையாய்த் தீமைக்
கெல்லை யற்றவச் சத்திலே டியன்மகம் புரித
லெல்லை யேவிருந் தோம்புதல் பிறர்தனந் தொடாமை
யில்ல றத்தினோர் செய்கையென் றருமறை யிசைக்கும்.

To unite freely in fellowship with every virtue, but to fear with infinite dread to be in fellowship with vice; to discharge with exactitude the offices of religion; to practise hospitality in its ancient purity; and on no account to touch the wealth of another: these the sacred Scriptures have declared to be the duties that those in a domestic state ought to perform.

கற்பு மிக்கநற் காதலி
யுடன்கடன் மூன்றும்
பொற்பு மிக்குறப் புரிந்துநல்
விருந்துடன் பொசித்து
நற்ப யன்றரு மாறெலா
நடுவுட னியங்க
லிற்ப டுந்திற மீதிரண்
டாவதா சிரமம்.

ஏனையோர்க்கெலா மேற்பவைக்
கிடர்களை பவனும்
வானி லோர்க்குந்தென் புலத்தர்க்கு
மகிழ்வுசெய் பவனு
மான வேதியன் சிருட்டியை
மல்குவிப் பவனுந்
தான மோங்குறு மில்லறந்
தழுவினேன் மாதோ.

சரதமாரருள் வளரறஞ்
சவுசநற் கடன்கள்
விரத மாகவே பூண்டைந்து
வேள்வியு மியற்றிப்
பரத னம்பர தாரங்கள்
விழைவிலான் பயிற
லிரத வின்சொலா யில்லற
மியற்றுவோ னியல்பு.

ஆசிரம மூன்றிடத்து மில்ல றத்தொ
ணுதரிக்கு முறையெனவே யறைந்தா யைய
பேசியவில் லறத்தானுக் கேம மெய்திற்
பெரிதியற்று மறங்களெல்லாம் பெறுமா றென்னை
தேசுடையா யுரைத்தியெனப் பரம னன்றே
செப்புவன்கே டருமமொடு காமந் தேர்ந்து
நேசமுறு மவர்க்கருத்த மன்றிக் கூடா
தவைநிகழும் பெற்றியென நிரைக்க லானன்.

வித்தையொடு சொல்வன்மை யுழவு பற்பல்
வியாபாரங் கோபுரத்த ரெழும்பு செய்த
லித்தகைய செயலாலே வித்த மெய்து [கேண்மோ
மிவைசெலுத்து முறைமையினி யியம்பக்
வுத்தமமா மவித்தைசெருக் கொழிந்து சாற்ற
லுரைவன்மை காலமறிந் துரைத்தன் மற்றும்
வைத்தமடி நீத்துழவு புரித றன்னை
மதித்துநடு வொடுவாணி கத்தின் வாய்த்தல்.

நன்முறையாற் பசித்திரா வண்ண மோம்ப
னல்லானின் கணங்கடமை தொழும்பு செய்வோர்
மன்முறையே தனியான்வோன் சொல்வ ழாமல்
வஞ்சனைபொய் யற்றொழுக லிவைக ணல்கும்
பொன்மணியா பரணமட லாயு கீர்த்தி
போகமறங் காமமொடு புகன்ற வெல்லா
நென்முதலாம் பலபண்டங் களுமுண் டாகு
நிரைபடுநால் வருணத்தோ ரீட்டு நீர்மை.

எக்குலத்தோ னெத்தொழிலோ னெனினு மீட்டு
மீழமறம் வழாதடுக்கி யில்லா ளோடு
மொக்கலொடுங் கடவுளர்தென் புலத்தோர்க் கன்பா
லுறுமுறையாற் கடனியற்றி யதிதி யாகித்
தக்கமனை புகுந்தவருக் கன்பா லுண்டி
தந்துபலர்க் குபகார மியற்றித் துய்த்து
மிக்கபர தனந்தாரம் விரும்பா ஞக
விளங்குதனுற் குலத்தோர்க்கும் விதியா மாதோ.

"Wedded to a chaste and beautiful wife, to cause the beauty of the three religious orders to increase; to eat always with a worthy guest; to pursue the middle course in all paths, which affords the fruit of virtue; this is the domestic state or the second Āsramam.

"He embraceth every virtue, pertaining to the bounteous state of domesticity, who, in the performance of his own duties, defendeth others from affliction; who giveth delight to the Gods and to his ancestors; and who extendeth the creation of the venerated Lord of the Vēdas (i.e. *by leaving a numerous posterity*).

"To be devoutly attached to truth; to be perfect in benevolence; to increase in virtue; to adhere to purity of life and to his other duties; to offer the five daily oblations; not to covet the wife or the wealth of another; O thou whose words flow sweetly from thy lips! such is the nature of him, who performs fully the duties of domestic life."

"Thou, Lord, hath declared that it is the duty of him who dwelleth in domestic felicity to support those in the three other orders; if wealth be acquired by the householder of whom thou hast spoken, he may well discharge all duties incumbent on him; teach me, therefore, O glorious being! how wealth is to be acquired." Then the Most High said—"hear the things I shall speak: when virtue and pleasure are well considered it will appear that without wealth none can rely on them." He then began to declare the means by which wealth was to be acquired.

"By learning, by eloquence, by husbandry, by various kinds of traffic, by grazing cattle, by servile labor, and by similar means may wealth be obtained. Hear me now declare in what manner a man should conduct himself in these occupations: learning taught without vanity, is the most eminent; eloquence should be displayed when occasion demands it; in husbandry sloth should be carefully avoided; and, knowing his means, the merchant should conduct his business with the strictest honesty.

"The herds of kine should by skilful management be protected from hunger; those employed in servile duties should discharge them with fidelity, and, not neglecting the orders of their superiors, should in all their conduct avoid deceit and falsehood: these occupations will give gold jewels and ornaments, success, long life, fame, pleasure, virtue, the delights of love and other enjoyments, and, besides all here enumerated, will afford stores of rice and all other grain:—these are the modes in which the four castes may, in the practice of their duties, accumulate wealth.

"Of whatever caste or employment a man may be, he should accumulate wealth without swerving from virtue; with his wife and his kinsfolk, he should perform with zeal the prescribed duties towards the Gods and towards his ances-

tors; to his occasional guests, after they have entered his respectable dwelling, he should distribute food with kindness, and, having paid due attention to all others, he should take his own meal: above all things he should be conspicuous for never coveting the wife or the wealth of another. These rules apply equally to all the four castes."

Cūrma-purānam

அருமா மகஞ்செய் தழற்கரும
மொழியா தியற்ற லருமறைக
ளுரைசெ யொழுக்கந் தனிலொழுகல்
பஞ்ச வெச்ச மியற்றறம்
தரும மிழுக்கா தந்நாட்டு
வேந்தை யொருகாற் கண்டிருத்தல்
பொருவி றேவா லயந்தொழுதல்
புகன்ற வில்வா ழுநர்கடனே.

புரிந்த பாவ மறையாது
புகறல் வேண்டும் யாவருக்கும்
வருந்தின் முக வியைவனகள்
செய்ய வேண்டு மகிழ்தந்தை
திருந்து மொழுக்கந் திறம்பாமை
நிற்றல் வேண்டு மடகெனினும்
விருந்தி னெடு நுகர்வதல்லால்
வாளா நுகர்தல் விடவேண்டும்.

காமம் வெகுளி மயக்கமுத
னீமை யெவையுங் கடிந்திடுத
லோமச் செந்தி யூட்டியன்றி
யுண்ணு தொழித முய்தந்தை
தோமில் பசுநான் மறைக்கிழவர்ப்
போற்றித் தொழுது துய்ப்பனகள்
பாமாண் கிளைஞர் மகிழ்சிறப்ப
வரையா தென்றும் பாத்தருந்தல்.

தரும மாற்ற னன்னெறியிற்
பொருள்க ளீட்ட றம்மொழுக்கின்
மருவுங் காமந் துயத்தறம்மூர்
வாழ்த்த வாழ்த்த லிகழ்வனகள்
புரிதல் செய்யா துவப்பனவே
புரித லுலகத் தொடுமொழுகல்
கருணை யொடுமில் லறம்புரிவோர்
கடனென் றெவருங் கட்டுரைத்தார்.

அல்ல புரிந்து பொருளீட்டல்
காமந் துய்த்த லிவையாகா
வொல்லும் வகையி னறமியற்றுங்
காலத் துன்ப முற்றிடினும்
புல்லுந் தருமம் விடாதொழுக
புகலு முயிர்க ளனைத்தினுக்கு
நல்ல செய்க கடவுளரை
மறையை யிகழ்த்த னவையாமால்.

To perform the great sacrifices and the rites to fire without intermission; to proceed always according to the rules laid down in the Scriptures; to offer the five daily oblations; to visit occasionally the prince of the country, that no duty may be omitted; and to worship in a temple of unequalled sanctity; these are duties of illustrious householders.

They must never conceal their faults, but openly confess them; without molesting any descriptions of persons, they must afford to all every assistance in their power; they must maintain, fully and without failing in any respect, all righteous usages in which their fathers delighted; and, if their meal consist only of a few greens, they must share them with a guest, carefully avoiding to eat by themselves.

To avoid desire, anger, mental delusion and all other evil tendencies; to abstain from eating any thing but that which may be offered in the bright fire of oblations; to

reverence their mother, their father, the innocent kine, and those skilled in the four Vēdas; and to rejoice the hearts of worthy kinsfolks by sharing with them the hospitable meal consisting of pure food;

Always to act justly; to seek riches in the path of honesty; to enjoy the pleasures of love only according to the prescribed rules of their tribe; *to live so as to obtain the applause of their town's-folk; to shun all that can occasion disgrace and to do all that can produce delight; to conduct themselves according to the custom of the world; all declare that these, performed with charity and good will, are the bounden duties of house-holders.*

Wealth must not be sought nor the pleasures of love be obtained by evil means; leave not undischarged those duties, which it is incumbent on thee to fulfil, even though the performance of these acts of virtue should be attended by pain and trouble; be careful to do good to all living, and know that to despise God and the sacred Scriptures is the most heinous of offences.

Stanzas

ஆன்றபே ருலகிலாச் சிரம மும்மையுந்
தோன்றுவெம் பசிமுதற் றுயர ளற்றிடைச்
சான்றவில் லறமெனுந் தளர்வி லாத்தனி
யூன்றுகோல் கொண்டுநன் குலாவு கின்றவே.

வன்புரூச் சிரமமாம் கார்கண மூவரைத்
துன்புரூ வணமவை துடைத்த ருகணைத்
தின்புசெ யில்லற மென்னுந் தாயர்பேர்
அன்பெனும் பால்சுரந் தளிக்கின் ரூரரோ.

எம்மையும் பயக்குறூஉ மில்லின் ரூயிடின்
செம்மையி ரூதல்கான் செறிவில் லாளொடு
வெம்மையிற் றுறத்தலா மிருதி தாங்குமிம்
மும்மையும் போயுழி மொழிகிற் பார்கள்யார்.

எண்ணிய மூவரு மினிய வில்லத்தாற்
கண்ணிய பொருட்டலைக் கண்டு வாழ்தலால்
வெண்ணிற வொளியின்றி விளங்கு மொப்பிலாக்
கண்ணென யாவருங் கருதற் பாலதே.

ஒல்லற நான்கனுள் விழுமிய ததுவிதென் றும்முண்
மல்லுற வீண்வழக் கிடுவது புலவிர்நும் மயக்கே
நல்லற மேயுருத் தெழுந்திடு மெளவையா நந்தா
யில்லற மல்லது நல்லற மில்லையென் றிசைத்தாள்.

சூழ்வா னெறியி னியன்மூ
வர்க்குந் துனியின் றுறுதுணையாய்த்
தாழ்வா னதிலா தேநின்
றும்பர்த் தனிவாழ் வருளித்தா
னுழ்வா ருதிசூ ழுலகின்
பொடுமற் றவணின் பும்பெறலால்
வாழ்வா னென்போ னில்வாழ்
பவனே மற்றைய ரஃதுளரோ.

மற்றைத்திற முற்றவ றத்தொடும்
வைத்தெண ணென்னைகொலோ
கற்றுப்பல வற்றைநி ரப்பிய
கௌதம னேமுதலோர்
பற்றற்றதோர் பற்றினை யுற்றிடர்
படுமைம் பொறிசெற்று
முற்றத்துற வுற்றுமில் வாழ்வின்
முனிவின்மு-யன்றனரே.

The three estates of the vast earth pass through the slough of burning hunger and other evils, supported by the firm and matchless staff afforded them by the liberality of the domestic order.

The joy-giving estate of domestic life, like a mother, guards the other three estates from all affliction and, closely

embracing them, nourisheth them with affection, as with milk.

Without the domestic state, which influences both present and future existence, who can say how the other three estates, instituted by the Smrītis, namely, the assiduous student, the hermit retiring with his consort to the forest, or the anchorite divested of all mundane desires, could be supported?

As the three estates enumerated flourish by beholding the summit of the object which occupies their thoughts through the medium of the domestic state, the latter is considered by all as an incomparable eye, bright without the assistance of natural light.

*Ye dispute vainly among yourselves, O Sages! when ye say that among the four established orders of life this or that is to be preferred and deceive yourselves; our revered mother, who was herself a manifestation of virtue, has said—"*NO VIRTUE IS MORE EXCELLENT THAN THE VIRTUE OF DOMESTIC LIFE."

As he protecteth from affliction the three religious states, causing them constantly to flourish in happiness, unequalled by that enjoyed by the Gods in heaven, and as he obtaineth for himself both the pleasures of this world, sorrounded by the sea, and the joys of the life to come, he who liveth in domestic felicity truely liveth; can others be said to do so?

As, by the means of the domestic state, Gautamen and other Sages, who acquired and diffused various learning, having received the knowledge of the unbiassed Deity and having overcome the five organs of sense, the source of all evil, attained to a state of perfect devotion, how can its virtue be compared with the virtue of the other estates?

NOTE. The foregoing verses are by Villipācam Tāṅdavarā Mudeli, formerly a Student and now a Teacher in the College of Fort St. George.—The revered mother mentioned in the fifth verse is Auveiyār, from whose work, entitled Condrei-vēynden, *கொன்றை வேய்ந்தன்*, the concluding line is cited.—In explanation of the allusions in the last line of the last verse, it is to be observed, that the Purānas represent Gautamen and other primitive Sages, as living in domestic life though retired from the world and engaged in austere devotion. This practice, though contrary to the rules prescribed by the Smrītis and incompatible with the feeble nature of men in after ages, was permitted to these holy persons on account of their superior virtue, by the power of which they were able effectually to control their evil inclinations.

CHAPTER VI

வாழ்க்கைத்துணைநலம்

On the virtues of a wife

The word here rendered "wife" is compounded of வாழ்க்கை *domestic happiness* and துணை *protection, safeguard,* and signifies, *she to whose safeguard domestic happiness is entrusted.*

I

மனைத்தக்க மாண்புடைய ளாகித்தற் கொண்டான்
வளத்தக்காள் வாழ்க்கைத் துணை (க)

To every house-hold duty fitly train'd,
The wife should to her husband be in all
A help-mate meet.

"House-hold duty"—The word rendered "duty" is மாண்பு *excellence,* of which the commentator makes two distinctions, namely *good qualities* and *good acts*—நற்குணங்களாவன - துறந்தார்ப்பேணலும் விருந்தயர்தலும் வறியார்மாட்டருளுடைமையு முதலாயின - நற்செய்கைகளாவன - வாழ்க்கைக்கு வேண்டும்பொருளறிந்து கடைப்பிடித்தலும் - அட்டிற்றொழில் வன்மையு மொப்புரவு செய்தலு முதலாயின - இதனுளவையிரண்டு நன்மையுஞ் சிறந்தனவென்பது கூறப்பட்டது. *The* GOOD QUALITIES *of a wife are reverence to religious men, a due discharge of the rites of hospitality, compassion towards the poor, and the rest ;—Her* GOOD ACTS *are knowing and duly providing all things necessary for her house-hold, skill in the business of the kitchen, attention to established customs, and the rest ;—These two species of excellence may be said to be particularized by this verse.*

The treatment of women and the rules which govern the intercourse with the sex, afford the truest criteria of which to judge of the progress that Nations have made towards perfect civilization ; they mark, indeed, distinctly the boundaries between the state in which the conduct of man is regulated by fixed principles of law and morality and that in which the human brute is influenced solely by the inordinate impulses of his own will. Aristotle justly, therefore, adduces as a proof of the uncivilized condition of the ancient Greeks, the practice which existed among them in the early ages of purchasing their wives ; a practice which in proportion as they advanced from barbarity to refinement fell into disuse. The present Chapter and the illustrations appended to it, exemplify the more general opinions of the Hindus with respect to woman in the marriage state: to place in a clearer light the sentiments of the Author and of the other writers whose works are quoted, I shall premise some observations, as to the several modes of marriage allowed by the law, and shall hereafter notice certain peculiar customs regarding the commerce of the sexes.

The Smritis allow of eight descriptions of marriage, which are enumerated in the following verse of Menu (see the third Chapter, தூதீயொயூராயஃ where each are explained at length).

ப்ராஹ்மோ தைவஸ்ததைவார்ஷஃ ப்ராஜாபத்யஸ்ததாஸுரஃ
காந்தர்வோ ராக்ஷஸஸ்சைவ பைசாசஸ்சாஷ்டமோ(அ)தமஃ

The (1) BRAHMAH, (2) DAIVAH, (3) ĀRSHAH, (4) PRĀJĀPATYAH, (5) ĀSURAH, (6) GĀNDHARVAH, (7) RĀCSHASAH, *and, the eighth and lowest,*[8] *the* PAISĀCHAH.

The four first of these, which are nearly the same, the bride in each being given to the bride-groom by the father or kinsmen, derive their names respectively from Brahmā,

the Gods, the Manes and the Patriarchs, and are superior: the four last which are supposed to be practised by the Demons, the celestial Choristers, the Giants, and impure Spirits, are inferior. Of these the Āsura marriage, in which the bride is purchased, and the Paiśācha, in which she is violated when overpowered by philters or intoxicating drugs, are strongly reprobated. The four first are considered the most appropriate for Brāhmans, the sixth, the seventh and, according to the commentators, the fifth, also, is permitted to them. Of these the Gāndharva-vivāhah, wherein mutual affection supersedes all ceremony, could only have been practised by them in former ages, as by the ancient law Brāhmans could then intermarry with women of inferior tribes ; but, this being forbidden in the Cali-yuga, it follows that this mode of marriage is forbidden also, as the maidens of this caste must be betrothed before the age of puberty, under the penalty denounced in the following text (quoted from the Mādhavīyam), when they are, of course, too young to be capable of or inspiring love.

Marīchi-smrītti

ഗൗരീംഉദ്ദിശ്യകന്യാം വൈഷ്ണവം രൗഹിണീം ഉദ്ദിശ്യ
കന്യാം ഉദ്ദിശ്യ ബ്രഹ്മലോകം രജസ്വലാം തു രുദ്രലോകം

The giver of a Gaurī (a girl of eight years of age) obtains the heaven of the celestial deities ; the giver of a Rōhinī (of nine years) the heaven of Vishnu ; the giver of a Canyā (of ten years), the heaven of Brahmā ; and the giver of a Rajaswalā (above ten years, when the signs of puberty appear) sinks to hell.

The Rācshasa rite, in which the bride is seized violently in war, is more appropriate to the Cshatriya than to the other tribes, but this and all the other modes are common with them to the Vaiśya and Śūdra, with the exception of

the two first which are peculiar to Brāhmans ; it being required by the Brāhma rite, that the bride, adorned with jewels and clothed in wedding garments, should be given by her father to a bride-groom profoundly skilled in the Scriptures and the Law, and by the Daiva rite that she should be thus given to a Priest while officiating in the Sōma, Satra, or other solemn sacrifices. Thus far Menu chiefly: by other authorities (see the second Chapter of the Āchara-cāndam of the Madhavīyam) the six first only are appropriate to Brāhmans ; the Rācshasah, Gāndharva, Āsura, and Paiśāchah, in the order in which they here occur, to Cshatriyas ; and the Gāndharva, Rācshasa, and Paiśācha to Vaiśyas and Śūdras. The three last cannot from their nature be attended, in the first instance, with much ceremony ; but this does not preclude the necessity of the regular solemnization of the marriage after the bride has been secured, otherwise it is not a valid marriage. This is expressly declared in the following texts, cited in the Mādhavīyam, the first from the Dēvala-Smrīti and the second from *The Rules for house-hold duties*, ഗൃഹ്യവസിഷ്ഠം of the school of Bōdhāyana, one of the six Sūtracāras.

Dēvalah

ഗാന്ധർവ്വരാക്ഷസാ വാപ്യാസുരപൈശാചകൗ വിധീ
കൃതദ്വിജാഗ്നിസാക്ഷികൗ സ്യാതാമുദ്വഹനാദനു

In the Gāndharva and similar marriages the nuptial rites should be again performed by the three castes to whom they are lawful, taking the brightly blazing fire to witness.

Bōdhāyanah

ഗാന്ധർവ്വരാക്ഷസപൈശാച വിവാഹാ രാക്ഷസശ്ച യഃ
വിവാഹവിധിരുദ്ദിഷ്ടോ വിജ്ഞാതൈരിതരൈ വിധിഭിഃ

In each of the modes of marriage, termed Gāndharvah, Paiśāchah, and Rācshasah possession of the bride being first

obtained, the oblations should afterwards be offered (and other nuptial rites duly celebrated).

Of these eight modes of conducting the nuptial ceremony, none has been abrogated in the present age, and, according to the following precept, if the marriage have been actually celebrated, the act must stand, however sinful in itself, and the parties are lawfully man and wife.

உகுக்கவும் கூடாயாழ் சூழ்வ்வீக்குதாவி
கூடகவுவரிஹாரொந வியிழ்ழுக்கோ வியொவி

Adoption, the appointment of a daughter to raise up a son, and the embracing either of the Āsramas: these when done cannot be set aside, all other rites are valid only by the strict observance of the rule.

The term Āśrama here includes marriage, this being the initiatory rite of the second state of life; but the rule does not extend to legalize marriages within the forbidden degrees, which are annulled whenever the fact is discovered.—Of all these modes, however, those actually in practice are the first principally, the third and fourth in a less degree, and, notwithstanding it is condemned by the law-givers, the fifth very generally: instances of the seventh may occasionally occur, and the sixth, the marriage of love, is the constant theme of the Poets in India, as well as in other countries.

By the Tamil writers several of these modes are explained differently from the account here given of them from the Smritis; as will appear from the following extracts and the observations made upon them.—The nuptial rite of the Gandharvas, or, as termed in Tamil, களவு *furtive love,* being one of the subjects especially treated on by the Grammarians in the third of the five branches, ஐந்திலக்கணம், into which they have distributed the Belles Lettres, the commentators always take advantage of this circumstance to introduce a disserta-

tion on the other seven species of the marriage ceremony; of this the following quotations are examples. The first is from the இறையனர்பொருள் *A treatise on the subject-matter of Composition*, attributed to the God Siven and said to have been revealed by him directly to the members of the Tamil University at Madura, மதுரைச் சங்கம், over which he was believed to preside and occasionally to manifest his presence visibly among them. The second is from the பொருளதிகாரம் of the தொல்காப்பியம்; in this, to avoid repetition, the prose explanations of the several rites have been omitted and the metric examples only retained.

Ireiyenār-porul

அன்பி னைந்திணைக் களவெனப் படுவ, தந்தண ரருமறை மன்ற லெட்டினுட், கந்திருவ வழக்க மென்மனர் புலவர்.

எட்டென்ப தவற்றது தொகை கொடுத்துச் சொன்னவாறு - அவையாவையோவெனின் - பிரமம் - பிரசாபத்தியம் - ஆரிடம் - தெய்வம் - காந்தருவம் - அசுரம் - இராக்கதம் - பைசாசம் - என விவை - என்னை.

அறநிலை யொப்பே பொருள்கோ டெய்வம், யாழோர் கூட்ட மரும்பொரு வினையே, யிராக்கதம் பேய்நிலை யென்றிக் கூறிய, மறை யோர் மன்ற லெட்டிவை யவற்றுட், டுறையமை நலியாழ்ப் புலமை யோ ரியல்பிதன், பொருண்மை யென்மனர் புலமை யோரே.

என்பதன் பொருளென் றுணர்வது - பிரமமென்பது நாற்பத் தெட்டியாண்டு பிரமசரியங்காத்தார்க்குப் பன்னீராட்டைப் பிரா யத்தாளை யணிகலனணிந்து கொடுப்பது. கொடாதுவிடி னெரிருதுக் காட்சி யொருவனைச் சாராது கழிந்தவிடத் தொருபார்ப்பனக் கொலையோ டொக்குமென்பது. அஃதறநிலையென்பது - பிரசாபத் தியமென்பது - மைதுனக் கோத்திரத்தான்மகள் வேண்டிச்சென் றூன் மறுது கொடுப்பது அஃதொப்பென்றது - ஆரிடமென்பது - ஆவு மானேறும் பொற்கோட்டுப் பொற்குளம்பினவாகச்செய் தவற்றிடை நீரிற் கொடுப்பது. அஃதுபொருள் கோளென வுணர்

வது - தெய்வமென்பது - வேள்வியா சிரியர்க்கு வேள்வித்தீ மூன் வைத்துக் கொடுப்பது. அஃது தெய்வமென்று வழிபடப்பட்டது—காந்தருவ மென்பது இருவரொத்தார் தாமேகூடுங் கூட்டம். அஃதியாழோர் கூட்டமென் றுணர்வது - அசுரமென்பது கொல்லேறு கொண்டா னிவளையெய்தும் வில்லேற்றினு னிவளையெய்துந் திரிபன்றியெய்தா னிவளையெய்து மாலைசூட்டப்பட்டா னிவளையெய்து மெனவிவ்வாறு சொல்லிக் கொடுப்பது - அஃதரும்பொரு ளினைநிலை யென்பது - இராக்கத மென்பது - அவடன்னினுந் தமரினும் பெரிது வலிந்துகொள்வது. பைசாச மென்பது - மூத்தாண்மாட்டுந் துயின்றுண்மாட்டுங் களித்தாண்மாட்டுஞ் சார்வது. அஃது பேய்நிலை யெனப்படும் - இவ்வெட்டு மணமு மன்றலெட்டென்று சொல்லப்பட்டன வெனவுணர்க. இனிக் கந்திருவ வழக்கமென்பது கந்திருவ ரென்பா ரீண்டுச் செய்த நல்வினைப் பயத்தா லொருவர் கொடுப்பாரு மடுப்பாரு மின்றி யிருவரு மொரு பொழிலகத் தெதிர்ப்பட்டுப் புணர்வது. அஃது காந்தருப்ப மணம் - அவனை யொப்பதனைக் களவென்று வேண்டு மிவ்வாசிரியன்.

Original sūtram

That which is called furtive love, pursued in the five places appropriated to amorous intercourse, the learned declare to be that among the eight species of marriage mentioned by the Sages which is practised by the Ganderver.

Eight being mentioned, their number is shewn; they are as follows, namely:

(1) BRAMAM, (2) PRAJĀPPATTIYAM, (3) ĀRIDĀM, (4) DEYVAM, (5) GĀNDERVAM, (6) ASURAM, (7) IRĀCCADAM *and* (8) PAISASHAM. *Thus,*

Sūtram quoted

The eight species of marriage mentioned by the Sages are these—that performed for the sake of virtue; that in which aid is afforded to the Son-in-law; that in which wealth is given by him; that practised by the Gods; that observed

by the celestial choristers; that in which the bride is obtained after arduous conflicts; that named after the giants; and that after devils: among these, that which is peculiar to those skilful in the use of the lute, is declared by the learned to be subject of this section.

Comment

The sense of which may be known from what follows.—The marriage-rite called BRAMAM *is when a virgin, adorned with jewels, is given to one, who has continued forty-eight years in the order of Bramàchāri, on the completion of her twelfth year (the age of puberty), for if a virgin of the Brāman caste be not married when she attains this age, the guilt of the murder of a Braman is incurred by her parents for every month that she remains in a state of celebacy; this (in Tamil) is* ARA-NILEI.—*The marriage-rite called* PRAJĀPATTIYAM *is when a damsel, being sought in the tribe common to the pair, she is given freely; this is* OPPU.—*The marriage-rite called Āridam is when the bride, placed between a cow and a bull with gilded horns and hoofs, is given away with the ceremony of pouring out water: thus is known by the term* PORUL-CŌL.—*The marriage-rite called* DEYVAM *is when the bride is given to the officiating Priest before the fire of the sacrifice, and is designated by the same term* DEVYAM.—*The marriage-rite called* GĀNDERVAM *is when two persons of themselves form a union this is* YĀZHOROUTTAM.—*The marriage-rite called* ASURAM *is when the bride is delivered, after it has been declared, either that she would be given to him who should take a wild-ox, or to him who should bend a certain bow, or to him who should pierce three wild-hogs with one arrow, or should place a garland round the damsel (when overtaken in a race,* as was Atalanta); this is ARUM-PORU-VENEI'. *The marriage-rite called* IRĀCCADAM *is when the bride is seized by violence, against her own consent and*

that of her friends.—The marriage-rite called Paisasham is when the bride is violated while in a state of idiotism, asleep or intoxicated, this is PEY-NILEI.—*Know these eight to be called the eight marriage-rites.—Again, that which is called the practice of the Ganderver consists in the meeting and consent of two persons in a grove, or elsewhere, without intervention of negotiators, or being given in marriage by any one, arising from the fruit of the good actions which those, here called Ganderver, have performed in this world. This is the Ganderva marriage, and the intercourse between the sexes which resembles this the Author calls* furtive love.

தொல்காப்பியப்பொருளதிகாரம்
மூன்றுவது களவியல்

இன்பமும் பொருளு மறனு மென்றுங், கன்பொடு புணர்ந்த வைந்திணை மருங்கிற், காமக்கூட்டங் காணுங் காலை, மறையோர் தேஎத்து மன்ற லெட்டனுட், டுறையமை நல்யாழ்த் துணைமையோ ரியல்பே.

அவற்றுட் பிரமமாவது - உதாரணம்

கயலேர் மலருண்கண் கன்னிப்பூப் பெய்தா
வயல்பே ரணிகலன்கள் சேர்த்தி - யியலி
னிரலொத்த வந்தணற்கு நீரிற் கொடுத்தல்
பிரமத்தாற் கண்ட மணம்.

பிரசாபத்தியவாவது - உதாரணம்

அரிமத ருண்க ணுயிழை யெய்துதற்
குரியவன் கொடுத்த வொண்பொரு ளிரட்டித்
திருவின் றந்தை திண்ணிதிற் சேர்த்தி
யரியதன் கிழவொ டமைவரக் கொடுத்தல்
பிரித லில்லாப் பிரசா பத்தியம்.

ஆரிடமாவது - உதாரணம்

தனக்கொத்த வொண்பொரு டன் மகளைச் சேர்த்தி
மனக்கொத்த மாண்புடையாற் பேணி - யினக்கொத்த
வீரிடத் தாவெ நிறீஇ யீவதே
யாரிடத்துக் கண்ட மணம்.

தெய்வமாவது - உதாரணம்

நீளி நெடுநகர் நெய்பெய்து பாரித்த
வேள்வி விளங்கழன் முன்னிறீஇக் - கேள்வியாற்
கைவைத்தாம் பூணலைக் காமுற்றூற் கீவதே
தெய்வத்தாற் கண்ட மணம்.

அசுரமாவது - உதாரணம்

மூகையவிழ் கோதையை மூள்ளெயிற் றரிவையைத்
தகைநலங் கருதுந் தருக்கின ருளரெனி
னிவையிவை செய்தார்க் கெளியண்மற் றிவளெனத்
தொகைநிலை யுரைத்த பின்றைப் பகைவலித்
தன்னவை யாற்றி யவள்வயிற் றங்க
ரென்னிலை யசுரந்துணிந்த வாறே.

இராக்கதமாவது - உதாரணம்

மலிபொற்பைம் பூணலை மாலுற்ற மைந்தர்
வலிதிற்கொண் டாவதே யென்ப - வலிதிற்
பராக்கதஞ் செய்துழலும் பாழி நிமிர்தோ
ளிராக்கதத்தார் கண்ட மணம்.

பைசாசமாவது - உதாரணம்

நச்சார் கேளீ ரியைந்த காவலர்
பொச்சாப் பெய்திய பொழுதுகொ ளமையத்து
மெய்ச்சார் பெய்திய மிகுபுகழ் நண்பி
னுசாவா வுதவாக் கேண்மை
பிசாசர் பேணிய பெருமைசா லியல்பே.

இடமயக்கஞ் செய்யா வியல்பினி னீங்கி
யுடைமயக்கி யுட்கறுத்த லென்ப - வுடைய
துசாவா துதவாத வூனிலா யாக்கைப்
பிசாசத்தார் கண்ட மணம்.

காந்திருவமாவது - உதாரணம்

அதிர்ப்பில்பைம் பூணரு மாட வருந்தம்மு
ளெதிர்ப்பட்டுக் கண்டியைத லென்ப - கதிர்ப்பொன்யாழ்

முந்திருவர் கண்ட முனிவறுதண் காட்சிக்
கந்திருவர் கண்ட கலப்பு.

Sutram

On considering the union by mutual desire, occurring in the five places appropriate to amorous intercourse, which forms one of the three divisions called pleasure, wealth, and virtue, it will be found to constitute one of the eight species of marriage, mentioned by the sages as peculiar to those well skilled in the lute.

Examples

1

Brahman

The giving a virgin, with eyes of the tint of the blue water-lily and bright as the shining carp, before the age of maturity, adorned with jewels, according to the ordinance, to a Brāhman equal in caste and the rest, by pouring out water; this is the nuptial rite termed Brahmam.

2

Prajāpattiyam

The giving by the father of the happy bride, with the consent of his relations and without departing from the law, double the amount of shining wealth, which had been given by the bride-groom to obtain a jewel among maidens with beautiful eyes; this is the nuptial rite called Prajāpattiyam.

3

Āridam

The giving of a daughter, endowed with wealth according to his pleasure and placed between two kine of the same

breed, while he pays due reverence to the bride-groom, whom he hath chosen for good qualities, is the nuptial rite denominated Āridam.

4

Deyvam

While in the long city clarified butter is poured out, the delivery of a virgin richly adorned to her lover, according to the ordinance and in the presence of the bright fire of the sacrifice, is the marriage-rite entitled Deyvam.

5

Asuram

When it is declared that the heroes who aspire to the enjoyment of beauty by the possession of this garland of opening buds, this white-toothed damsel, must perform such and such actions, and one, valiantly opposing the foe, performs all that is required of him and obtaineth her ; this is the ancient nuptial rite prevailing among the Asurer.

6

Iraccadam

When bold men, becoming enamoured of a damsel adorned with large ornaments of gold, resolve to seize her by force ; this is the marriage-rite peculiar to the broad and high shouldered Giants, who wander over the earth exhibiting their prowess.

7

Paisāsham

To obtain possession of the persons of females, while under the protection of their non-consenting relations and

in a state of insensibility, without seeking their love in a reputable manner and without giving them a dowry, is the nuptial rite, which from its nature can only be in repute among devils.

To obtain access by deceit, to disregard the rights of nature, to remove fraudfully the garments of the bride, and, actuated by a ferocious disposition, neither to ask her consent, nor to give her a dowry; these mark the nuptial rite of impure Spirits with fleshless bodies.

8

Gāndervam

When men and women, unshaken in affection, meet together and agree between themselves, this intercourse of blameless love between two persons is the nuptial rite prevalent among the Ganderver, the votaries of the golden lute, bright as the beams of the sun.

As the nuptial rite called Āsurah chiefly prevails among all castes throughout the Tamil nations, a more particular notice of it than of the rest is necessary. By the Sanscrit writers this term is applied to the payment of a valuable consideration by the bridegroom to the father or kinsfolk of the bride. By the Tamil writers it is, in this acceptation, confounded with the Prājāpatyah, which, according to the Smrītis, is the free gift of a virgin by her parents to promote the performance of civil and religious duties; but in the last of the preceding extracts is stated to consist in the endowment of the bride by her parents in double the amount of the dowry received from the bridegroom. In fact the Āsura marriage, as it actually exists in the Southern countries, the wife cannot properly be said to be sold or bought, for though the parents may, and in many instances no doubt do, appropriate the sum paid, it is more

frequently expended in the purchase of jewels &c. for the bride and thus becomes a part of the *Strī-dhanam,* ஸ்ரீ தனம், or *exclusive property of the wife,* over which the husband has no power. The money paid by the bridegroom is in the Smritis called ŚULCAM, சுல்கம், which is defined by Vijnyānēswara in his Commentary on the Rīju-Mitācsharā to be— யஜ்ஞ ஹீ கன்யாதானா ஆதீயதெ *that which is taken when a virgin is given in marriage*—and is enumerated by him among the assets of the woman's property. The Tamil term corresponding with this பரிசம், or preferably பரியம், is rendered by the Revd. C. J. Beschi in his Tamil-Latin dictionary—*Arrhœ futuri matrimonii, vulgo sponsalia.* It is in fact a marriage-gift, or dowry, received from the bridegroom by the parents when the bride is betrothed, and generally for her use, as a token of the final conclusion of the engagement. Among the Brāhmans the sum is not fixed, but varies with the condition of the parties: among the Vellāler one and twenty Pons (equal to $9\frac{1}{3}$ Varāgen, or Pagodas) is the standard amount: among some tribes payment is made, in kind, not in money, thus the Śulcam of a Vannān or washerman, is commonly six asses, and in this case it is usually retained by the parents of the bride.

By the word Śulcam, the definition given by the Tamil writers of the Aśura-vivāhah in the foregoing extracts may be explained; this term is applicable to any *offering* made pending the negotiation of the marriage to the bride or her parents, and includes, therefore, every act by which their favor may be conciliated. Hence the expression used in the following quotation from the Rāmāyanam (see the 43rd Sect. of the first Book, வீரகாணம் *Vīrya-śulcam,* literally *the marriage-gift of prowess,* which in this instance consisted in bending a bow few were able to lift. Rāma not only bent, but broke the bow and obtained the lady.

Rāmāyanam

வீயர்ய ஶுல்க ஏ ஸே கந்யா ஶிவ்ர ஶிவமுணாந்விதா
லஶிதலாஷுதிதாம் தாம்து வஜ்ரோநாம் ஶுதஜாம்
வரயாரோஷுராமது ராஜாநோ ஸுநிவோமவ
வியர்ஶுல்க ஸ்வெயெதி தாநஹம்வாஷுவம் ந்ரவாரு

Prowess *must be the* dowry *of my virgin daughter (Sīta) celestial in beauty and disposition.*

This, my daughter, taken from the earth and now grown up,
Kings coming here have sought, O excellent Sage!
And I have constantly told these kings, that her dowry was superior prowess.

The Śulcam, which is the essential characteristic of the Āsura rite and properly applicable to every species of dowry given by the husband, is by the Tamil writers confined to the Vīrya-śulcam, by which he endows, as it were, his bride with the fame and honor resulting from his heroic acts.

In addition to the several species of marriage here noticed, there is another, not indeed to be found in the Smritis, unless it be considered a variation of the Gāndharva-vivāhah, but sanctioned by the Purānas and frequently alluded to in the heroic poems. It is peculiar to princesses and consists in calling together by heralds, deputed to proclaim the beauty and accomplishments of the lady, an assembly of kings and princes, from whom she personally selects him she wishes to prefer to her bed; it is thence called *Swayamvarah,* ஸ்வயம்வரஃ *her own choice.* This practice is considered as permitted by the following and other Paurānic authority: the extract is from the 11th Chapter of the ஶாவஶாஹாதஶ்ம் a Section of the Pādmapurāna, and con-

tains the refusal by the king Māndatā of one of his fifty daughters to the sage Saubarih.

Pādmapurana

ශ්‍රූණුෂ්වනිශාඋර්ඔ කෂත්‍රියාණාං කුලස්ථිතිං
කන්‍යාඋද්වහ්විධොයඤ්‍යාඤ කාමීතොනාරභෙවානුවා
ඛවර්ණඤණඛංවෙනඤ ඤඤෙ කන්‍යා වරීයතෙ
කෂත්‍රියාණාඉයං රීතිඃ කාඉහාඛීඤ වාරානඛ
ඛරවනුනිශාඋර්ඔ·ක්ං කාඉඃ වානරාඔඋතාං

Hear, O chief of Sages! the established usage of the Cshatriya tribes:

Whatever youth a maiden sees and prefers, of a good family, well-formed,

And possessing all the marks indicative of prosperity, to him the virgin must be given.

This is an ancient custom of the Cshatriyas, O faultless one!

O Lord, chief of the Sages! what can we do? tell me again.

In the 6th Canto, ෂෂ්ඨඋඃ of *Raghuvamsah*, රඝුවංශඃ Cāli-dāsā, describes a Swayamvarah in which the princess Indumati, selects, Ajah, the Grand-father of Rāmah and king of Ayōdhyā as her husband; the calling of the assembly is thus noticed in the preceding Canto.

Raghuvamsah

කයෙශ්වරොණ කුයඤෙශිකානාං
ඤ්‍යඃවාරාත්‍රුං ඤ්‍යඤොනිඃඋපතස්ථුෂාඃ
කූඛාඃ කාරාරානයතොනාත්‍රකෙන
ඤොජෙන උඔතා රඝවෙ විඤ්‍යෂ්ටාඃ

Then fit messengers were sent to Raghuh by Bhōjah, the sovereign of Cratha-caiśicā, who desired to summon the

son of that king (Ajah) on account of the Swayamvarah of his sister Indumatī.

There is another remarkable instance of this custom in the story of Nalah, நளோபாக்கியானம், told originally in the third Book, காட்டுப்பருவம் of the Bhāratam, whence is taken the fable of the *Naishadham*, நைடதம், an Epic poem by Srī-harshah, imitated in Tamil by Ādivīra Pāndiyen, under the title of நகிழ்தம்: Damayanti, the heroine, is here represented as choosing Nalah, the hero of the tale, notwithstanding Indrah and other Deities, descending from heaven, are present in the assembly. I cite the passage which describes the appearance of the maiden before the assembly, as well in illustration of the present subject, as on account of the eminent beauty of the last verse. Indeed the high and courteous tone of the whole, notwithstanding the frequent occurrence of those gaudy images and far-sought allusions which European taste will denominate conceits, is worthy of the princely author.

Negizhdam

விண்ணகத் தமர ளப்பில ரென்கோ
விஞ்சைய ளப்பில ரென்கோ
மண்ணகத் தரச ளப்பில ரென்கோ
வனிதைய ளப்பில ரென்கோ
பண்ணமை களிறு கூந்தன் மான் றடந்தேர்
பதாதிமற் றளப்பில வென்கோ
வெண்ணமுற் றுரைக்கி னித்துணை யென்ன
வெம்மனோர்க் கியம்புமா றரிதே.

குழவிவெண் டிங்கண் மணிவடங் கிடந்த
குங்குமக் குலவரைத் தடந்தோண்
மழகளி றனைய விதற்பர்கோன் பணியால்
வானகத் தமரர்தங் குழுவு

மொழுகொளி மணிச்சூட் டுரகருஞ் சேடி
யுறைதரு விஞ்சையர் கணமு
மெழுகடல் வரைப்பின் மன்னருந் தேன்வேட்
டிரைத்தெழு சுரும்பின்வந் தடைந்தார்.

கலத்தொடு பழகுஞ் செம்பொற்
கதிர்மூலைக் களிநல் யானை
யுலப்பரு மதத்த கானி
லுயிர்குடித் தன்றி நில்லா
நிலத்தலை காக்கும் வேந்தர்
நீங்குக நீங்கு கென்னு
வலத்தக மூட்டுஞ் செம்பொ
னடிச்சிலம் பார்ப்பச் சென்றாள்.

வரிவளைக் குலமும் வளவார்
மங்கல முரசுங் கன்னற்
பொருசிலை மதனன் வின்னுண்
புடைப்பொடும் பொங்கி யார்ப்ப
விரிதிரைப் பரவை யீன்ற
விளங்கிழை யனைய நங்கை
திருமணி யிமைக்குஞ் செம்பொன்
மண்டபஞ் சென்று சேர்ந்தாள்.

இழைசுட ரெறித்த லானு
மிருவிசும் புறையும் வானோர்
பொழிமலர் மிடைத லானும்
பூசல்வண் டிமிர்த லானு
முழைபொரு தடங்கட் பேதை
யுருவினைத் தெரியக் காணார்
விழைவொடு நோக்கும் வேந்தர்
விழிநெருக் குற்ற மாதோ.

அறற்கருங் கூந்தற் பேதை
யணிகளிற் கரிய சோதி
யெறிக்குநன் மணியிற் றோற்ற
மெறிதிரைக் கடலின் மொய்த்த

விறற்கதிர் வடிவேல் வேந்தர்
விழைவொடு நோக்குங் கண்கள்
பறிப்பரி தாகி மெய்யிற்
பதிந்தன போலு மாதோ.

வஞ்சமொன் றின்றி வேற
லரிதென வதுவை நாட்டி
விஞ்சையின் புணர்ப்பாற்
கூற்றை விளங்கிழை வடிவ மாக்கி
யெஞ்சலி லுலக மன்ன
ரியாரையு மொருங்கு கொல்வான்
செஞ்சுடர் வயவாள் வேந்தன்
றீவினை யிழைத்த தென்பார்.

தொண்டைவாய் முத்த மூரற்
றுடியிடை யறன்மென் கூந்த
லொண்டொடி வனப்பு வாய்ந்த
வுருவநங் கண்க ளாரக்
கண்டுழி வியந்து நெஞ்சங்
களிப்புற வொற்றர் கூறப்
பண்டுநாங் கேட்ட வாற்றிற்
பதின்மடங் காயிற் றென்பார்.

வள்ளுறை கழித்த வொள்வாண்
மாறிவைத்த தனைய வொண்கண்
அள்ளிக்கொண் டுயிரை யின்னே
யருந்திடா தொழியி னன்றே
தெள்ளமு தனைய தீஞ்சொற்
சேயிழை யுத்த ரீகத்
துள்ளுறை கொடிய கூற்ற
முயிர்குடித் திடுவ தென்பார்.

அளியசீ றடிக ணேவ
வனிச்சமே லொதுங்கச் செய்த
விளமது துளிக்குந் தண்டார்
வேந்தனே கொடிய னென்பார்

வளர்மூலப் பாரங் கண்டும்
வண்டிமிர் தெரியல் சூட்டித்
தளரிடைக் கிடுக்கண் செய்த
தாயரே கொடிய ரென்பார்.

ஏழுறு மன்ன ரியாரு
மினையன கூறப் பைம்பொன்
வாமமே கலைக ளார்ப்ப
மணிச்சிலம் பொலிப்பச் செய்ய
காமர்நாண் முகைய செவ்வி
காந்தளஞ் செங்கை கூப்பித்
தாமவேற் றடங்க ணல்லா
டாதையைத் தொழுது நின்றாள்

Can I declare the number of deities from the heavens, and of the other celestial beings?

Can I declare the number of the kings of the earth, or of lovely females?

Can I declare the number of richly-adorned elephants, of long-maned horses, of vast chariots, and of the throng of footmen?

It is not possible for me, nor for mortals like me, to reckon and declare the number.

By the command of the King of Vitarpā (Bīma Rājen), who resembleth a young elephant and whose broad shoulders which seem two hills of saffron are adorned by jewels shining with the lustre of the new-moon, the Gods of the celestial regions, the Urager resplendent with sparkling gems, the Vinjeiyer, who dwell on the silver mountain, and the Kings of the earth surrounded by the seven seas, assembled together, like a swarm of bees, which soar buzzing through the sky and longing for honey.

As she approached, it seemed as if her bosom, bright with gold and jewels, were a furious elephant, which in that

forest of unrestrained passion (i.e. *the assembly*) *stopped not except to drink the lives of those around her, and that the rings on her feet, adorned by gold and covered by sandals of red cotton, cried aloud—"Retire, O quickly retire from his fury, ye kings, protectors of the earth!"*

When the damsel, beauteous as the Goddess of prosperity, as she arose a shining jewel from the wide and billowy ocean, entered the hall adorned by gold and enchased with precious stones, the sound of twisted conchs and bridal cymbals, re-echoed around and intermingled with the twanging of the cany war-bow of the God of Love.

Though the eyes of all the princes were fixed with ardent passion upon her, the form of the fawn-eyed maiden was hidden from their view, by the brightness of the jewels that blazed around her, by the flowers rained down upon her by the celestial beings, who filled the sky, and by the contending bees which hummed and swarmed among them.

The eyes of the princes, bearers of the brightly polished spears of victory, who thronged around like the billowy ocean, darting impassioned glances, being reflected from the purple-rayed sapphires among the jewels of the maiden, whose hair hung down in black and glossy braids, seemed fixed immoveably in her person.

Some said—"The king of the red-rayed sword of victory has been guilty of a great crime, for knowing that such a conquest could not be obtained without fraud, he has, under the pretence of celebrating a nuptial festival, transformed by magic spells an angel of death into a brightly adorned damsel, to destroy at once all the kings of the earth."

Some said—"Now the beautiful form of this virgin, adorned by shining bracelets, whose lips are red as the fruit of the Tondei, whose teeth are white as pearls, and whose braided hair is as glossy as the black sands of the ocean, has

filled our eyes, and we behold her with wonder, while our bosoms glow with delight, we find her to excel ten-fold the idea we had conceived of her from the proclamation of the heralds."

Some would say—"Her dazzling eyes, whose glances resemble two bright swords drawn from their sheathes and placed across each other, have seized ravenously on our lives; but, if these had forborne, to devour them, there abideth beneath the vest of this highly adorned Beauty,whose speech is sweet as pellucid nectar, a cruel death-angel whose prey they would have become."

Some accused the king, adorned by cool garlands, dropping honey, with cruelty for causing his daughter to wound her small and tender feet by walking over the sensitive flower of their hearts: some accused her mother of cruelty, in that, although she beheld the weight of her swelling breasts, she had caused her slender waist to suffer pain by loading her with garlands of flowers, resounding with the hum of bees.

While the impassioned princes were thus exclaiming, while the chains of pure gold clanged up her breast, and the rings enchased with jewels glittered on her ankles, bright in beauty as a fresh blown bud, joining reverentially the flowers of her roseate hands, her large eyes sparkling like brilliant javelins, the damsel stood with humble mien before her father.

NOTE: The *Urager*, mentioned in the first verse, are the inhabitants of the Nāgalōgam, the world of serpents, next inferior to the earth, and the *Vinjeiyer* (Sans. *Vidyadara*) a tribe of divinities inhabiting the Mēru of the antipodes, the southern Pole, which in opposition to the golden Mēru of the north, the Mythologists represent as formed of silver.—The *Tondei* or *Bimbam* (see the eighth verse) is a creeper, which bears an oblong rounded fruit of the liveliest carnation.—The *sensitive flower* (see the tenth verse) is the *Anicham*, alluded to at the end of the succeeding Chapter *On Hospitality*.—Though the epithet *roseate* occur in the version of the

last verse, the rose is unknown to the Tamil poets; they substitute for it, as in the original, the Cāndal, a delicate flower, of which there are two varieties the red and the white.

This custom resembles in some respect the marriage assemblies, which are said to have been held at stated periods by the Samnites: to these all the young people of both sexes were convened, and the youths, after having been examined and classed according to their talents and conduct, were permitted to choose their wives from among the virgins in succession and according to the rank to which their merits had raised them. This institution has been much applauded and it cannot be denied that it was calculated to create great emulation among the young men: it is liable, however, to serious imputation. The feelings and inclinations of the young women were not at all consulted, and although, therefore, superior merit secured the possession of beauty, or of wealth, love was by no means necessarily included among its rewards. The Hindu Swayamvarah on the contrary, united to all other advantages and incitements to emulation the highest motive that can actuate a noble and manly spirit—the hope of female preference.

II

மனைமாட்சி யில்லாள்க ணில்லாயின் வாழ்க்கை
யெனைமாட்சித் தாயினு மில் (உ).

The wife maintains the glory of the house;
All other glory, if she fail in this,
As if it were not, is.

மனை *of the house, the family.*—மாட்சி *the greatness, honour;* the nom. governing the subs. v.,—இல்லாள் *the wife:* an appel. in the sing. fem. from இல் *a house.*—கண் *is in;* the subs. v., here supplied, is understood.—இல்லாயின் *if it exist not;* a compound of இல் and ஆயின் the subj. of ஆதல் *to be.*—

வாழ்க்கை *to domestic life.*—எனை *whatever,* used in the sense of எத்தனை *how much.*—மாட்சித்து *there is of honor;* மாட்சிமை is here conjugated as a verb in the third pers. sing. neu.—ஆயினும் *though there be;* a subj. form of ஆதல். The three preceeding terms scarcely admit of separate analysis; they may together be properly construed either *how much soever of honor may exist,* or *although all honor exist,* exclusively that is, of the honor of the wife.—இல *there is not;* supply *honor.*

III

இல்லதெ னில்லவண் மாண்பானு ளுள்ளதென்
இல்லவண் மாணாக் கடை (ரு)

What is deficient with a virtuous wife?
If in the wife defect, then what is all
This world can give?

"A virtuous wife"—The term here used மாண்பு is the same that occurs in the first couplet and includes, therefore, all the excellences of disposition and conduct noticed by the commentator.—Among the latter it will be observed that "*skill in the business of the kitchen,*" is considered as essential to the perfection of the matronal character by the Hindus; as it was in former times by our ancestors, and, indeed, as it is now, by the more sober-minded of their descendants. In the following verse, which is attributed to the Author of this work and said to have been ejaculated extemporarily by him, while lying sleepless and agitated, on the night following the decease of his wife, her excellence in this art stands first in the catalogue of her good qualities.

அடிசிற் கினியாளை யாக்கஞ்செய் வாளைப்
படிசொற் படிகட வாளை - யடிவருடிப்
பின்றுஞ்சி முன்னெழூஉம் பேதையைவிட் டையையோ
வென்றுஞ்சு மென்கண் ணினை.

When I have lost a woman who excelled in the knowledge of house-wifery, who performed rightly all domestic duties, who never transgressed my word or my door, who chafed my limbs, and, never slumbering until I slept, arose before I awoke; Alas! Alas! how can my eyes again know sleep!

Inattention to this first duty of a house-wife is reckoned among the greatest defects of women, and is accordingly severely reprehended:—thus,

Nāladināṉūru

எறியென் றெதிர்நிற்பாள் கூற்றஞ் சிறுகாலை
யட்டில் புகாதா ளரும்பிணி பட்டதனை
யுண்டி யுவவாதா வில்வாழ்பே யிம்மூவர்
கொண்டானைக் கொல்லும் படை.

The woman, who bold in opposition threateneth blows, is as death;

She, who resorteth not to her kitchen betimes in the morning, *is an incurable disease;*

And she, who, having prepared food, grudgeth it to those who eat it, is a devil to domestic happiness;

Women of these three descriptions are a destroying weapon to their husbands.

Though devotion to her lord be accounted among the chief excellences of a woman, the Tamil writers, not only do not encourage, but scarcely ever even allude to that enthusiasm which unites her to him even in death and leads her a willing victim to his funeral pile. Though the Smṛitis, as many have erroneously supposed, do not enjoin this sacrifice, it cannot be denied that *some* of them permit it, like voluntary death in old age, as an exception to the denunciations against suicide in general, and that it is too frequently practised, by the worshippers of Siva and Śacti chiefly, in various parts of India. Among the Tamil and

Telugu nations, however, it has never prevailed to any extent and may now be said to be nearly unknown. The act is called *Sahagamanam,* ஸஹகமநம் from ஸஹ *with* and கமநம் *going,* and the victim ஸதி from ஸது *pure;* which name, also, is vulgarly given to the monuments erected in commemoration of the event. These will be found in considerable numbers at the principal places of pilgrimage, but elsewhere very rarely below the Ghāts, and on enquiry it will mostly appear that the parties were foreigners, from Hindustan or the centre of the Peninsula, above the Ghāts, in the Cannada and especially in the Mahārāshtra country, these trophies of fanaticism are more frequent.—The aboriginal castes of southern India differ considerably in their rules with respect to the state of widowhood; in some of the inferior Śūdra tribes widows are allowed to marry again and this seems to be permitted by the Smrītis, which, though they reprobate the practice as contrary to good morals and, therefore, conscientiously to be avoided, do not declare it positively illegal. In the higher castes again, among the Brāhmans particularly, not only are widows prohibited from entering a second time into the state of matrimony, but even virgins who have been once betrothed cannot again be given in marriage.

The Jainer utterly reject the practice of the Sahagamanam, as incompatible with the great precept of their faith—THOU SHALT COMMIT NO SLAUGHTER—and *throwing oneself into a fire* (see page 132) is, accordingly, enumerated among those worldly delusions, which a Śrāvaca should sedulously avoid. Such expressions, therefore, as that which occurs in the first line of the following verse, from a work, the author of which undoubtedly belonged to this sect, must not be taken literally. They are intended solely to convey a vivid idea of the strength of connubial fidelity.

Chintāmani

சாமெனிற் சாத லெதற்
றன்னவன் றணந்த காலைப்
பூமனும் புனித லின்றிப்
பொற்பொடு புலம்பி வைகிக்
காமனே யென்றுஞ் சொல்லார்
கணவற்கை தொழுது வாழ்வார்
தேமலர்த் திருவோ டொப்பார்
சேர்ந்தவன் செல்ல றீர்ப்பார்.

To die when he dies, *to grieve when he grieves, when separated.*

Not to ornament themselves with flowers, but, adorned only by their own beauty.

Not even to utter the word love; they who, worshiping their lords with folded hands, thus live.

Are equal to the flower-borne Goddess of prosperity and remove all disgust from their husbands.

IV

பெண்ணிற் பெருந்தக்க யாவுள கற்பென்னுந்
திண்மையுண் டாகப் பெறின். (ச)

Than virtuous woman what more excellent,
Who, firm in mind, her wedded faith maintains?

"Than virtuous woman &c."—So thought the mother of Lemuel, when, instructing her son, she said—"Who can find a virtuous woman? for her price is above rubies. The heart of her husband doth safely trust in her."

"Who firm in mind her wedded faith maintains"—The word rendered "wedded faith," *கற்பு*, applicable to the correct and modest conduct of women generally, whether virgins or matrons, is here confined to the latter, this being, as I have already noticed, its more usual acceptation. In southern India the conduct of women is much less restrained

than in the northern provinces: their persons are not concealed, and they are allowed to partake of the business and amusements of their male relations. Those whose circumstances compel them to personal labor may be seen crowding the public wells and reservoirs, and it is thought no disparagement, even for those of higher station, to bathe in the open tanks, where they display admirable address in avoiding any indelicate exposure of their persons. At religious festivals, marriages, processions and other public shews and ceremonies, the number of women of all ranks frequently exceeds that of the men ; though immoderate indulgence in this respect is not deemed consistent with strict propriety and that self-denying reserve, which the Indian moralist regards as the crown of female excellence. This liberty the women of the South do not abuse : instances of misconduct in the unmarried seldom occur and those of conjugal infidelity are still more rare, even among the lowest tribes. I mean to confine this remark to the unbiassed conduct and disposition of the women themselves : in large towns it cannot be denied that considerable profligacy prevails, but it is the profligacy of circumstance and temptation, not of natural propensity.

The immuring of women in Harams, கூதாரம் though the custom has always prevailed, as an appendage of their dignity, among the princes of India, has probably, when practised by Hindus of inferior rank, proceeded partly from imitation and partly from apprehension of their Mohammedan conquerors. The Tamil writers afford but few traces of this usage, the only one to which I can immediately refer being found in the following passage from the Cāsīcāndam, in a speech of Nārada to Crīshna, and even this, it must be observed, alludes rather to the manners and opinions of the North, where the scene of the poem is laid, than to those of the South. In describing the situation of

women in his other works the same author, the prince and poet, Vīra Pāndiyen, represents them as enjoying even more than European freedom.

Cāsi-cāndam

தந்தையா யினும்விழைவிற் றன்னுடனே
யொருவயிற்றிற் சார்ந்தா ரேனு
மைந்தரா யினுமிகவும் வனப்புடைய
ரெனிலவர்மேன் மடநல் லார்தஞ்
சிந்தைநடந் திடுமதனாற் சாம்பன்மலர்க்
கணைவேளிற் செவ்வி வாய்ந்தோன்
பைந்தொடியா ரினிதமரு முவளகத்திற்
றனிவருதல் பான்மை யன்றே.

Although standing in the relation of father, or of brothers born from the same womb,

Or of sons, if they are eminently beautiful, upon them

The minds of frail women will be running; therefore, as Sāmpen (the son of Crishnen) is beauteous as the God of Love with the flowery arrows,

It is not right that he should go alone to the abode of joy (the Haram) where thy wives with golden bracelets reside.

The Indians of all nations and castes have been charged with licentiousness in indulging the sexual passion, and, whether proceeding from constitution, climate, habit, or the institutions of the country, this charge, as it regards the male-sex, is probably founded in truth. Their own writers, as will hereafter be seen, inveigh against excess in this respect with an earnestness, which shews them to have been fully aware of its existence, and Vīra-māmuni, whose evidence is incontrovertible, appears to have considered it characteristic of the superior classes, and has devoted a portion of his great work to the exposure and correction of it (see

the Tēmbāvanī Canto the 28th, வாமனுட்சிப்படலம்,). But, though the fact may be true with respect to one sex, it is not so with respect to the other ; for the women of southern India are uniformly chaste and temperate by nature.—Gentle and timid, as they are, usually shrinking from observation and exertion, they are nevertheless ardent in their attachments, and this disposition, directed by education, acquires a force which nothing can shake and enables them, when actuated by motives of duty or honor, to display an energy beyond their sex and a courage which no terrors can daunt. Devoted in body and mind to their domestic and conjugal duties, they are affectionate and attentive wives, anxious and tender mothers, and, not infrequently, sage and prudent friends—in fact they possess in a considerable degree the qualities, which, by the writers quoted in the following pages, are stated to constitute the perfection of the female character.

V

பெற்றுற் பெறிற்பெறுவர் பெண்டீர் பெருஞ்
சிறப்புப்
புத்தேளீர் வாழு முலகு (அ)

Women all happiness from wedded love
Derive, and by it blessed foretaste on earth
The joys of heaven.

"Women—foretaste on earth the joys of heaven"—Parimēl-azhager's commentary gives to this verse, which is rather obscure, a meaning very different from this version : his words are—பெண்டீர் தம்மை மெய்திய கணவனே வழிபடுதல் பெறுவ ராயிற் புத்தேளீர் வாழுமுலகின்க ணவராற் பெருஞ்சிறப் பினைப் பெறுவர்-எறு-வழிபடுத லென்பது சொல்லெச்சம்-இதனற் றற்கொண்டாற் பேணிய மகளீர் புத்தேளீராற் பேணப்படுவ ரென் பது கூறப்பட்டது. *If women obtain reverence for the hus-*

band who has wedded them, they will in the world inhabited by the Gods obtain from them great felicity.—The term here supplied signifying reverence is a verbal noun. It is intended by this, that, women who honor their husbands will be honored by the gods."—To make out this meaning, however, the word வழிபாடு *reverence* must be understood in the text before பெறில், and உலகு must be taken in the seventh case, though, according to its natural meaning in the sentence, it ought to be in the fifth or genitive. The insertion of the word here supplied is entirely arbitrary, as there is nothing in the original which indicates it. The Latin commentator's explanation of this couplet is as follows—"Simulier obtinuerit talem conjugem qui dici possit quod eam obtinuerit (quod non fiet nisi illa fidem servet suo conjuge) obtinebit magnam gloriam in mundo ubi dei regnant." According to this version, also, much must be understood to supply the full sense given to பெற்றன் and the meaning of the seventh case is still improperly assigned to உலகு.—Tiruvalluver, in the concluding verse of the last chapter compares connubial felicity, generally, to the state of happiness enjoyed by the Gods in heaven, and in this couplet he appropriately describes this state as appertaining to the woman, or at least as more especially resulting from her acts. The following literal version, therefore, which is certainly simpler, as it is only necessary to understand ஈண்டு *here, this world* before பெறுவர், comes nearer perhaps than either of the foregoing to the meaning of the Author,—*In obtaining a husband,* (i.e., *by marriage*) *women obtain* here *the supreme bliss of the world inhabited by the gods.* The conjugal state is the proper sphere of women, and it is for their sakes that the laws by which it is regulated have been instituted ; for, however various, their purpose is the same, all being intended to restrain the stronger and to protect the weaker sex. Marriage, is the condition that nature has assigned them and

from which springs their usefulness, their happiness, their glory: it is no hyperbole, therefore, to say that wedded love, with respect to women, creates a paradise on earth.

I have already observed that the usages of the various nations and tribes in India, regarding marriage and the rules by which the general intercourse of the sexes are governed, are subject to considerable variation. These usages in many instances differ so materially that it is difficult to conceive how they would have arisen among a people professing the same religion and observing the same general laws and maxims of morality. Among all none is more striking than that, which, in translating the preceding extracts I have rendered *raising up seed by the brother-in-law* ஔவராதுஹுதாதிஃ வத It is found both in the Jewish and Hindu code, with this difference, that it is enjoined as a duty in the former, whereas in the latter it is barely permitted to the inferior castes. At present this usage has ceased both among the Jews and Hindus. To the followers of the Smrītis, as stated in those texts, it is forbidden in the present age: with those who live under the Mosaic dispensation, the parties are not relieved from the obligation of the Law, until the widow has been formally rejected and has loosened with expressions of contempt, according to a set form devised by the Rabbins, the shoe-latchet of the recusant brother-in-law.

Resembling this is the loan or transfer of a wife by her husband to another for the procreation of children, which, also, is recognized by the Smrītis, under the term நியோமo *assignment*. This usage was not unknown at Rome; a very remarkable instance of it is afforded by the conduct of Cato of Utica, who gave his wife Marcia, to his friend Hortensious, *according to the old custom of the Romans* (κατὰ παλαιὸν Ῥωμαίων ἦθος. Strabo), and received her again on

his death, after she had borne him several children. In Greece, also, it prevailed; it does not indeed appear to be expressly sanctioned by the laws of Solon, though these authorize heiresses, περικληρίτιδες, when their husbands were impotent, to resort to the next of kin for aid in continuing the family; but it could not have been considered illegal at Athens as Socrates transferred without question his wife Xantippe to Alcibiades. In Sparta the loan of the wife, both to citizens and strangers, if from their personal qualities they were likely to give birth to a robust and vigorous race, and fit, consequently, for the service of the common-wealth, was recommended, if not enjoined, by the laws of Lycurgus.—There was an essential difference, however, between this custom as it existed in ancient Europe and in India: in the former the progeny belonged to the natural father, for whose benefit the loan was made; in the latter to the husband of the woman, who, when impotent, incurably diseased, or superannuated, was empowered to appoint her to procure him children by cohabitation with a kinsman or other person of the same tribe. The offspring of this intercourse was called, CSHETRÁJAH, ඔ ක්‍ෂ ත්‍ර ජ ඃ, from ඔ ක්‍ෂ ත්‍ර ං a *field* and ජඃ *born;* because, as declared by Menu in the following texts (see verses 33, 49, and 51 of the Ninth Chapter, න ව ඉ ෘ ය ෘ ෘ ය ඃ, he resembles the produce of a field, which belongs to the owner of the soil not to the casual cultivator. Sometimes, by special agreement between the parties, both fathers had a joint right in a son of this description; he was then called ද්‍ව ඉ ෂ ෘ ා යණ ඔ ක්‍ෂ ත්‍ර ජඃ *the son of the wife having two fathers,* and succeeded the estate of each.

Menu

ඔ ක්‍ෂ ත්‍ර ල ඛි තා ෂ්‍ය තා නා ෆී ඛී ජ ල ඛි තඃ ෂ්‍ය තඃ ව ද්‍ව ඉ ජා ඍ
ඔ ක්‍ෂ ත්‍ර ඛී ජ ඛ ඉ ා ය ො ෆා ඍ ඛ ං ඛ ව ෂ්‍ව ඛ් ඔ ඍ හි නා ං

The woman is declared to be the field and the man is declared to be the seed, and from the conjunction of the field (or receptable) and the seed ariseth the production of all corporeal existences.

யெ க்ஷேத்ரிணோ வீஜவந்தஃ ஸ்ம்ருதோ வீஜம் து ஸ்த்ரீயாவினஃ
தெ ஷெ ஹஸ்யஹ்யஜாதஸ்ய ந ஶஸ்யஸ்ய ஹஶ்ய க்ஷுதிஃ

Those, who, not being owners of the field, possess seed and sow it in the field of another, gain no profit whatever from the crop it produceth.

தஷ்யைவாக்ஷேத்ரிணோ வீஜம் ஸ்ம்ருதம் ஸ்த்ரீயாவினஃ
க்ஷவந்தி க்ஷேத்ரிணாமந்தம் ந வீஜீ ஶஸ்ய ஹஶ்ய

Thus, also, (as the calf belongs to the owner of the cow, not of the bull) if those, who are not owners of the fields, sow their seed in the fields of others, they create a profit for the owners of the fields; but the owner of the seed gains no profit.

Though Polygamy, restricted only by the means of the individual, be permitted by every Hindu code and in every age to all classes, yet the practice of it among the natives of southern India is by no means general: in fact it seldom takes place even among the wealthy, unless the profligacy, barrenness, or incurable disease of the first wife renders it expedient, and even then adoption is often preferred; among the poor it is as infrequent as in Europe. When a second marriage takes place during the life-time of the first wife, she is always considered as the mistress of the family, all religious ceremonies are conducted by her aid, and all house-hold affairs are under her exclusive management. The other wives, who are denominated *Sapatnis*, ஸபத்நீ *auxiliary wives*, are considered as her younger sisters, from whom, as to their senior and superior, all deference and respect, and even service, if required, is due. It is disgraceful for women of respectable families to become Sapatnis; which term,

though not absolutely ignominious, conveys a degree of reproach.

Polyandry which seems to express more precisely than community of wives, the usage as known to the Hindus, though forbidden by the Sruti (in the Yejur-vēdam) and wholly unauthorized by the Smrīti, appears, nevertheless, to have frequently prevailed. The custom anciently was for one woman to be married to all the brothers of a family; in this form it still exists in Thibet, in Ceylon and, I fancy more or less in all countries in which the Bauddha religion prevails. On the continent of India, it is said to be still practised in the province we call Orissa, more properly Ōdhradēśa, and among particular tribes in other parts. In Malayālam, as is well known, the vision of Plato in his ideal republic, is more completely realized: the woman, among the Nāyers not being restricted to family or number, but, after she has been consecrated by the usual rites before the nuptial fire, in which ceremony any indifferent person may officiate as the representative of the husband, being in her intercourse with the other sex, restrained only by her inclinations; provided that the male with whom she associates be of an equal or superior tribe. But it must be stated for the glory of the female character, that, notwithstanding the latitude thus given to the Nāyattis, and that they are thus left to the guidance of their own will and the play of their own fancy (which in other countries have not always been found the most efficient checks on the conduct of either sex), it rarely happens that they cohabit with more than one person at the same time. Whenever the existing connexion is broken, whether from incompatibility of temper, disgust, caprice, or any of the thousand vexations by which, from the frailty of nature, domestic happiness is liable to be disturbed, the woman seeks another lover, the man another mistress; but it mostly happens,

that the bond of joint paternity is here, as elsewhere, too strong to be shaken off, and that the uninfluenced and uninterested union of love, when formed in youth, continues even in the decline of age.

However revolting to our sentiments, or apparently incompatible with moral restraint in a point wherein nature herself seems to demand coercion, the Polyandry of Malayālam, when viewed in its actual effects on society and on the manners of the people among whom it prevails, will be found to be not unproductive of benefit. In the first place it has no doubt been the cause of that urbanity and courtesy for which the Nāyer is distinguished; for, as it is only by personal, not extrinsic, advantages that he can expect to recommend himself to the sex, his constant endeavour must be to attain those qualities which find favor in their sight, and his character must be moulded accordingly. To the same cause may, also, be attributed the marked galantry of this nation, which has often enabled them, without discipline, to oppose disciplined troops, and to preserve the independency of their country even to our days, long after the rest of India had been over-run by foreign conquerors. On private life, also, this institution is said to have an influence not less beneficial than on public manners. The advocates for it assert that it banishes from Malayālam many of the worst passions and feelings of our nature; for, when the sole contract between the sexes is the contract of mutual love, jealousy cannot be known, nor can those sordid speculations exist, by which, elsewhere, the warm and genial feelings of youth are, not infrequently, sacrificed to the avarice of age. The manifold miseries of seduction, also, cannot be felt; domestic peace is not liable to be destroyed by the intrusion of the adulterer; nor the social board and nuptial couch, which should be the very homesteads of love and felicity, to be

haunted by the everactive fiends, by whom those are tormented, who, are compelled to wear the hypocritical vizor of outward affection, while inwardly they regard each other with mutual hatred and disgust.

In a style similar to this, by declamation rather than by argument, this usage has been defended and such, probably, is the apology an inhabitant of Malayāḷam would offer for it: that which I am about to notice, though in its nature much more equivocal, has, also, had its defenders. Horace thus states the *divine sentiments* respecting it of the severest of ancient moralists, both in precept and practice.

> Quidam notus homo, cum exiret fornice, macte
> Virtute esto, inquit, sententia dia Catonis ;
> Nam simulac venas inflavit tetra libido,
> Huc juvenes æquum est descendere.

The maintenance of societies of courtezans, regulated by established rules and subsisted by public endowments, is peculiar to southern India ; the practice, though it may occasionally occur, not being general elsewhere. These societies are attached to the Temples, in the service of which they are employed as dancers and singers, after having been consecrated to it by a ceremony called *Śōbhanam,* ஶோபநம்; this term, derived from ஶுபம் *propitious,* literally signifies *festivity,* but is applied both to the consummation of ordinary marriages, when the betrothed wife attains the age of puberty, and to a species of nuptial rite by which these females are constituted the concubines, or, as the word exactly imports *slaves,* தேவதாசி, of the Deity to whom they minister. They all belong to different tribes of Śudras, many to the கைக்கோளர் or *weavers,* and are either devoted to this state, which is by no means considered ignominious, by their parents, or are the descendants of those who have been so devoted. Their male offspring are instructed in the

use of the cymbal and tabor, the clarion and trumpet, and various loud-sounding instruments for which we have no name, and are the musicians of the temples. In the Tamil countries the women belonging to these societies are not permitted to cohabit with any but persons of pure caste; in other districts they are less restricted, but they must no where be confounded with the common bands of dancing women and courtezans, from whom they are entirely distinct.

VI

புகழ்புரிந் தில்லிலோர்க் கில்லை யிகழ்வார்முன்
னேறுபோற் பீடு நடை (கூ)

Before their scornful foes,
Bold as a lion those dare never walk,
Whose fame is sullied by their wives' base deeds.

"Dare never walk"—All people seem in all times to have considered the infamy of the guilty wife as transferred to the abused husband. Questions regarding women in general or relating to the conduct of husband and wife are in India under the immediate cognizance of the heads of castes, who claim and, where ancient custom has been respected, exercise jurisdiction in all matters of discipline and moral conduct, which the common law cannot effectually reach. Assisted in cases of importance by a general meeting of the tribe, they notice with strictness all family disputes and are very minute in their distinctions respecting them; they often interfere to reconcile differences, but, when the misconduct of a female becomes so notorious as to be disgraceful to the community, they insist on a separation, in which case it is customary to impose a fine on the husband as well as the adulterer: that this is founded in justice the general sentiment against the husband seems to prove.—

Among nations advanced to a certain state of civilization, it cannot be denied that the minds of women, in which the violent passions are carefully corrected by the education they receive, are actually less prone to evil than those of the sterner sex; nature, however, when uncontrolled, is impartial in all her operations, and it may, therefore, be thought that there is more galantry than truth in the following Stanza, and that she has made a more equal partition of evil between the sexes than is therein implied.

நல்லார்க ளெல்லாரு நல்லாரே தன்மையால்
வல்லாராற் கேடு படாராயின் - நல்லறி
வாண்மக்கட் பற்பலர்க்கே யுண்டாகும்பெண்டீரும்
மாண்புக் கெடுக்கா விடின்.

All women would be good by nature, if the men did not spoil them;

And most men would have a tolerable stock of sense, if the women did not make fools of them.

As a contrast to this I cite the following verses. Satirists have ever considered women lawful spoil and even graver writers have not refrained from sarcasm against them: but neither satire, nor sarcasm, is the criterion of truth.

Chintāmani

அன்புநூ லாக வின்சொ
லலர்தொடுத் தலர்ந்த காத
லின்பஞ்செய்கின்ற சாந்திற்
கைபுனைந்தேற்ற மாலை
நன்பகற் சூட்டி விள்ளா
தொழுகினு நங்கை மார்க்குப்
பின்செலும் பிறர்கண் ணுள்ளம்
பிணையணைக் கடிய தன்றே.

Although their husbands bind together the flowers of endearing words by the thread of affection, and, perfuming

them with the sandal of desire, fail not throughout the day to adorn them by the garland of delight-inspiring love, the eyes and minds of women will still follow strangers; to this inconsistancy fawn-eyed beauties are ever prone.

பெண்ணெனப் படுப கேண்மோ
பீடில பிறப்பு நோக்கா
வுண்ணிறை வுடைய வல்ல
வொராயிர மனத்த வாகு
மெண்ணிப்பத் தங்கை யிட்டா
லிந்திரன் மகளு மாங்கே
வெண்ணெய்க்குன் றெரியுற் றுற்போன்
மெலிந்துபின் னிற்கு மன்றே.

Hear further the disposition of women: they are void of the feelings of honor, regardless of the pride of birth,

Their minds are ever vacant, and they have a thousand varying wills;

If the trifling sum of ten pieces of coin were counted into the hand of the daughter of Indren, the king of heaven, she would instantaneously yield,

Melting as a mountain of butter melteth before the heat of the fire.

Nīdi-neri-vilaccam

கற்பின் மகளிர் நலம்விற் றுணவுகொள்
பொற்றொடி நல்லார் நனிநல்லர் - மற்றுத்தங்
கேள்வர்க்கு மேதிலர்க்குந் தங்கட்குந் தங்கிளைஞர்
யாவர்க்குங் கேடுசூ ழார்.

ஏந்தெழின் மிக்கா னிளையா னிசைவல்லான்
காந்தையர் கண்கவர் நோக்கத்தான் - வாய்ந்த
நயனுடை யின்சொலான் கேளெனினு மாதர்க்
கயலான்மே லாகு மனம்.

Than unfaithful women, even those who sell their favors for subsistence,

Adorned by golden bracelets, are far preferable ;

As neither to their husbands, nor to strangers, nor to themselves, nor to their relations,

Do they cause destruction.

Although their husband excel in beauty, although he be young and skilled in song

Although his glances attract all female eyes,

And his pleasing speech breathe mirth and gaity around,

The minds of women will be fixed on another.

Pazha-mozhi

நிறையான் மிகுகலா நேரிழையார் தம்மைச்
சிறையா லகப்படுத்த லாகா - தறைகோ
வருந்தி வலிதினின் யாப்பினு நாய்வா
றிருந்துத லென்றுமோ வில்.

It is not possible to restraint within any bound those who are adorned by jewels (women), if they are devoid of good qualities—shall I say why ? is it possible by any pains or by binding it ever so tightly to keep a dog's tail straight ? no (i.e. because it is contrary to its nature).

Valeiyâ-padi

உண்டியுட் காப்புண் டுறுபொருட் காப்புண்டு
கண்ட விழுப்பொருட் கல்விக்குக் காப்புண்டு
பெண்டிரைக் காப்ப திலமென்று வையத்துக்
கண்டு மொழிந்தனர் கற்றறிந் தோரே.

Eatables may be preserved worldly wealth may be preserved, and the more excellent wealth of knowledge may,

also, be preserved; but the wise and learned, whose ken scans the world, say, the women cannot be preserved.

A slōcam

நா஗்நிர்ஜ்வலதிகாஷ்டாநாம் நாவமாநாம் ஶஹாஜயிஃ
நாம்தக ஸ்ரவ்ஹ்ரிதாநாம் நவாம்வாம் வாஶிஶாவநா

As the fire is not satisfied by fuel, nor the ocean by the confluence of waters,

Nor death by the seizure of all souls, so large-eyed women are never satisfied by the enjoyment of men.

NOTE: This verse occurs in the Vivāda-sētuh, விவாதஸேதுஃ the original of Halhed's "Code of Gentoo laws" and is particularly alluded to by the translator; Jaganatha Tercapanchana in his Digest, also, cites it as belonging to the Bhārata. It coincides exactly in sense and nearly in expression with the latter part of the 15th and 16th verse of the 30th Chapter of Proverbs; the whole of which bears a strong resemblance to a series of Sanscrit Ślōcas. Physical reasons may probably be given for the expression in the Hebrew, עצר רחם, the literal meaning of which, according to Schultens, is "*constrictio uteri*"; but the term used in the Sanscrit, as a metonymy for *women*, வாஶிநயநாஃ *the large eyed*, while it is more delicate, is also more directly expressive of the insatiableness it is intended to imply.

Among a variety of points, in which the law of the Smrītis coincides with the common law of England, it agrees with it, also, in considering marriage as indissoluble: a Hindu cannot divorce his wife on any account whatever, but, if she be unfaithful, or so incorrigibly wicked as to have been finally degraded, he may, to preserve himself from contamination, put her away. But even then he must provide her with food, clothing and habitation, for, though excluded from his society, she is still his wife; the marriage is not dissolved. Among some of the Brāhmans, the singular custom exists of performing the funeral rites for degraded females; as if they were actually deceased. In such case the outcast usually becomes entirely estranged from her family

and seeks support elsewhere; if, however, she be married her husband may by law, notwithstanding this custom, be compelled to maintain her. The following extracts explain and confirm the statement here made. The first is a text of Yājnyavalcya's with part of the commentary of Vijnyānēśwara thereon; the two next are cited in the Mādhavīyam; the fourth is from Menu; and the last an ethical verse from the Nīti-sāram.—The word *tyāgah*, ತ್ಯಾಗಃ from ತ್ಯಜ್ reject, must be taken in the sense given to it by the commentator as often as it occurs.

Mitācharā

ವ್ಯಭಿಚಾರಾದ್ಧೃತಶುದ್ಧಿಃ ಗರ್ಭಿಣೀ ತ್ಯಾಗಮರ್ಹತಿ ವಿಧೀಯತೇ
ಗರ್ಭಹತ್ಯಾವಯಾಶ್ಚ ತಥಾ ಽಽಹತಿ ವಾತಕೇ
ತ್ಯಾಗಶ್ಚ ಉಪಪಾತಕಿಸಂಯೋಗಿನೋಃ ನತು ನಿಷ್ಕಾಸನಂ ತಯೋಃ
ನಿರ್ಣಯಾತ್ಕುಲಧರ್ಮನೀತಿ ನಿಯಮಾತ್

Text

The adultress is purified by menstruation, but, if she become pregnant, she must be put away (tyāgō vidhīyatē).

And so, also, should the heinous sinner guilty of procuring abortion, or of the murder of her husband.

Commentary

The term tyāgah *means exclusion from the bed and from sacred rites, not the utter rejection (divorce) of her; for it is ordained that such a one shall be kept in confinement in the house.*

Mādhavīyam

ಷೀಣಾಂ ನಾಷ್ಟೇ ವರೀತ್ಯಾಹುಃ ಪ್ರಹೃತ್ಯಾಧಿಹಿವಿಕ್ರಿಯಾ
ತತ್ರಾವಿಶ್ಯಹಃಯೈತ್ಯಾಪ್ಯಾಯಶ್ಚಿತ್ತಾನಿ ಕಾರಯೇತ್
ವರೀತ್ಯಕ್ತಾ ಉಪೇತ್ಯಾವಂ ಪ್ರಹೃತ್ಯಾಂ ವಾವಿ ಕಿಂಚನ
ತತ್ಪಾವಂ ಶುದ್ಧಯಾ ಶಿಷ್ಟ್ಯಾ ವಾಂಯವಾನ್ಯಾವಮುದ್ವಹೇತ್

Women must not be entirely rejected, except for the murder of Brāhmans and similar heinous crimes,

And, even then, they should be made to perform an appropriate expiation in the house.

Of whatever crimes women, who are entirely rejected, be they great or small, are guilty,

The guilt of them, increased a hundred fold, shall attach to their relations.

Menu

விவூஹூஷூ∘ஷ்ரியம்ஹத்ஃ நிரூ∘ய்ரஜெகவெஶ்நி
யத்தூ∘ஸ்ஃ வரூஹரெஷூ தத்தெநூ∘கூரூயெஷ்யதம∘

A husband must retain his criminal wife under close confinement in his house,

And, whatever expiation is ordered for a male guilty of adultery, that she must be made to perform.

Nītisāram

விவாஹஶீலாம∘ ஷ்லயஃத்ஃஜொரிணீம∘
வாரநூகூலாம∘ வரவூ∘வ்ரூஹாஷிணீம∘
கூரூஶிநீ ஃநர்ஹ்ரஹவ்ரவெஶிநீம∘
ஹாய்ஃ∘தர்ஜெகு வூத்ரஃஶவ்ரவஸ்தி∘திகூ∘

A wife given to constant strife, who stealeth her husband's property,

Or taketh part with his enemies, who converseth with strange men,

Who eateth before her busband, or resorteth to the houses of others,

Such a one should be put away (tyajēt), although she have borne ten children.

The coincidence here apparent between our own and the Hindu law is very remarkable. The term *tyāgah* describes precisely that species of divorce to the extent of which the common allows the canon law to operate ; that is to separation *a mensa et thoro,* which is expressed, almost literally, by the Sanscrit, *upabhōga dharmācārayoh,* the latter term here meaning the preparation of the daily meals, the rites of hospitality and other domestic duties.

ILLUSTRATIONS

The authors of the first of the succeeding quotations were followers of the Sruti Smrīti ; the second is the composition of a Jaina; and the two next are by a Christian writer.

Nāladi-nānūru

அரும்பெறற் கற்பி னயிராணி யன்ன
பெரும்பெயர்ப் பெண்டி ரெனினும் - விரும்பிப்
பெறுநசையாற் பின்னிற்பா ரின்மையே பேணு
நறுநுதலா ணன்மைத் துணை.

குடநீரட் டுண்ணு மிடுக்கட் பொழுதுங்
கடனீ ரறவுண்ணுங் கேளீர் வரினுங்
கடனீர்மை கையாறுக் கொள்ளு மடமொழி
மாதர் மனையாட்சி யாள்.

நாலாறு மாருய் நனிசிறிதா யெப்புறனு
மேலாறு மேலுறை சோரினு - மேலாய
வல்லாளாய் வாழுமூர் தற்புகழு மாண்கற்பின்
இல்லா ளமர்ந்ததே யில்.

கட்கினியாள் காதலன் காதல் வகைபுனைவா
ளுட்குடையா ளூர்நா ணியல்பினு - ளுட்கி
யிடனறிந் தூடி யினிதி னுணரு
மடமொழி மாதராள் பெண்.

எஞ்ஞான்று மெங்கணவ ரெந்தோண்மேற்
சேர்ந்தெழினு
மஞ்ஞான்று கண்டேம் போ ணுணுதுமா - லெஞ்ஞான்று
மென்னே கெழீஇயினர் கொல்லோ பொருணசையாற்
பன்மார்பு சேர்ந்தொழுகு வார்.

உள்ளத் துணர்வுடையா ணெதியநூ லற்றுல்
வள்ளன்மை பூண்டான்க ணெண்பொரு - டெள்ளிய
வாண்மகன் கையி லயில்வா ளனைத்தரோ
நாணுடையாள் பெற்ற நலம்.

Although women are high in reputation and equal to the goddess Ayrānī in conjugal fidelity, they must cautiously avoid those who are enamoured of them and follow them in hopes of gratifying their passions; for such caution is the safe-guard of the virtue of matrons with perfumed foreheads.

If in time of distress, when the meal of the whole family is cooked by the water of a small pot, a host of relations sufficient to consume the water of the sea should come at once, the softly speaking woman, who shews herself as bounteous as the ocean, is the glory of her house.

Though her house be open on the four quarters, though it be exceedingly small, and though the rain pour in on every side, a chaste and virtuous woman will be renowned in the place in which she resideth and her habitation respected.

She who is pleasing to the eye, who in all things gratifieth her husband according to his desire and at all times standeth in awe of him, whose modesty is so conspicuous as shame her sex, who reverenceth her husband, and in all her love-quarrels with him acteth with such prudence that reconciliation affordeth him increased delight; this mildly speaking matron is truly a woman.

Whenever our husbands embrace our shoulders, we feel ashamed, as if we saw them for the first time ; what pleasure then can those women enjoy, who, from the desire of money, endure daily the embraces of many men?

Riches in the possession of a generous man resemble in their effects the learning acquired by a man of great natural ability ; the chastity of a modest woman is like a sharp sabre in the hands of a courageous man.

Araneri-chāram

கொண்டான் குறிப்பொழுகல் கூறிய நாணுடைமை
கண்டது கண்டு விழையாமை - விண்டு
வெறுப்பன செய்யாமை வெஃகாமை நீக்கி
யுறுப்போ டுணர்வுடையாள் பெண்.

வழிபா டுடையளாய் வாழ்க்கை நடாய
முனியாது சொல்லிய செய்தாங் - கெதிருரையா
தேத்திப் பணியுமே லில்லாளே யாண்மகன்
போற்றிப் புனையும் புரிந்து.

மடப்பதூஉ மக்கட் பெறுவதூஉம் பெண்பான்
முடிப்பதூஉ மெல்லாருஞ் செய்வர் - படைத்ததனுல்
இட்டுண்டில் வாழ்க்கை புரிந்துதா நல்லறத்தே
நிற்பாரேல் பெண்டீரென் பார்.

மருவிய காதன் மனையாளுந் தானு
மிருவரும் பூண்டுய்ப்பி னல்லா - லொருவரால்
இல்வாழ்க்கை யென்னு மியல்புடைய வான்சகடஞ்
செல்லாது தெற்றித்து நின்று.

வினைகாத்து வந்த விருந்தோம்பி நின்றூன்
மனைவாழ்க்கை நன்று தவத்திற் - புனைகோதை
மெல்லிய நல்லாளு நல்லள் விருந்தோம்பிச்
சொல்லெதிர் சொல்லா ளெனில்.

தலைமகனிற் றீர்ந்துறைத லுன்பிறரிற் சேர்த
னிலைமையிற் றீப்பெண்டிர்ச் சேர்தல் - கலனணிந்து
வேற்றூர் புகுதல் விழாக்காண்ட லேன்பிடுதல்
கோற்றொடியாள் தோளழியு மாறு.

அயலூ ரவன்போக வம்மஞ்ச ளாடிக்
கயலேர்கண் ணூர வெழுதிப் - புயலெம்பால்
வண்டோச்சி நின்றுலாம் வாளேர் தடங்கண்ணு
டண்டோச்சிப் பின்செல்லுங் கூற்று.

She is truly a woman, who hath especially learned to obey the least sign from her husband, to preserve a laudable modesty, not to covet anything she hath seen, and, without causing disgust by opposition, to forsake whatever he disliketh.

If she render due service, conduct rightly the household affairs, perform without petulence all she is told to do, and act obediently without cavil ; such a woman her husband should love, worship and adorn.

All women are ignorant, all bear children, and all are liable to female frailties ; if, in addition, they distribute food, according to their means, before they themselves eat, if they discharge all domestic duties, and continue firm in virtue, they are worthy to be called women.

While living in the marriage state the husband and the wife united in affection must both (like two wheels) support the towering chariot of domestic life ; otherwise it cannot proceed, but constantly interrupted, must at length stop.

If all rites are duly observed and guests hospitably received, the domestic state is more excellent than the austerest penance ; excellent is that gentle woman, the garland of beauty, who dischargeth the duties of hospitality without disputing her husband's will.

To reside apart from her husband, to enter the house of a stranger, to consort with disreputable women, to visit foreign places adorned with jewels, to frequent festivals, to worship strange gods; the honor of women adorned by beautiful bracelets, is lessened by these means.

Death follows with his up-lifted club that woman with large eyes darting glances keen as a scimetar, who while her husband is absent bathes in saffron-water, or stains her eyes, sparkling like fish, with collyrium, or drives the bees from the flowers that adorn her cloud-black hair.

Verses by Vidvān Sāmi-nāda Pillei

அட்டதிக்கும் போற்று மறவாழி யானவற்குச்
சிட்டிதிதி சங்காரஞ் செய்முறையே - பட்டமூள்ள
மன்னவர்க்கு நீதி வளையாச்செங் கோன்முறைமை
மின்னனையார்க் குள்ளகற்பு மேன்முறையாம் -
வன்னியர்க்கு

வேதமொழி யோதுமுறை வேளாளர்க் கீகைமுறை
யாதையுங்காப் பாற்றலவர்க் காமுறையே - பேதமிலா
நம்பியரை நங்கையரும் நங்கையரை நம்பியரும்
பம்பியொன்றுய் வாழுமுறை பற்று.

As the Supreme Being, who is the ocean of virtue and is worshiped in the eight regions of the earth,

Possesseth the attributes of creation, protection and destruction,

So the attribute of a king ought to be the undeviated sceptre of justice;

The attribute of a female, dazzling as a flash of lightning, chastity;

To teach the scriptures is the duty of Brāhmans (priests);

Of the Vēlāēr (cultivators) liberality

And the protection of all are the special duties;

And the duty of husbands towards their wives and of wives towards their husbands is, that they should dwell together in constant love.

Nyānādica-rāyer Cāppiyam

தலைவனுந் தலைவி யென்பார் தங்களிற் பக்க மன்பு
நிலைமன மொருமை யோடு நீணிலந் தன்னில் வாழ்தல்
பலனெவ னென்னில் வானிற் பரமனு மருள்பே ரின்ப
நலனினீ டெழி கால நன்கொடு வாழு வாரே.

Ask ye the reward which awaiteth the husband and wife who live on earth in mutual love, constancy and strict union, know that it is to live eternally in heaven in the enjoyment of the beatitude vouchsafed by the Supreme Being.

Scandam

மேனவியல் பான்வரையு மெல்லியலை மேவிற்
றுனமுள தாகுமரி தானதவ மாகும்
வானமுள தாகுமி வண் மண்ணுமுள தாகு
மூனமில தாகுமரி தொன்றுமில தன்றே.

காண்டகைய தங்கணவரைக் கடவுளார்போன்
வேண்டலுறு கற்பினர்தம் மெய்யுரையி னிற்கு
மீண்டையுள தெய்வதமு மாமுகிலு மென்றூல்
ஆண்டகைமை யோர்களும வர்க்கு நிக ரன்றே.

By wedding a woman of a gentle disposition and distinguished by excellent qualities, charity is promoted, devotion is maintained, heaven is secured, the wealth of this world is acquired, there is nothing deficient and nothing difficult.

The terrestial deities and the mighty clouds obey the sure words of those chaste matrons who devote themselves to their husbands as to Gods; to them, therefore, the male-sex is by no means equal.

Cāsicāndam

இல்ல றத்திற்கி யைவன வீட்டுவார்
அல்லல் செய்துவ றிதின ழித்திடார்.
புல்லு காதல ராயுட் பொ லிவுற
மல்ல லோங்கணி மஞ்சள ணிவரால்.

கொழுநன் சொற்கட வாதுறை கொள்கையே
வழுவி னல்லறம் வான்றவ மாற்றுத
றெழுது தெய்வம்ப ராய்மலர்த் தூவுதல்
பழுதில் கற்புடைப் பத்தினிக் கென்பவே.

அழகில் வீக்கஞ்சி றிதில ராயினும்
ஒழிவி னேய்நிரப் புற்றவ ராயினுங்
கிழவு தன்மைய ராயினுங் கேள்வரைப்
பழுது சொல்கலாப் பண்பின்மு யங்குவார்.

வசையில் காதலர் தாய்தந்தை வைகுழி
யசதி யாடில ரன்பர ழைத்திடின்
மிசையி னல்லமு தேனும்வி டுத்துள
நசையி னேடுபொ ருக்கென நண்ணுவார்.

நன்மாண் புடைய மனையாண் மனைதன்னை நண்ணிற்
சொன்மாண் பனைத்துந் தொகுமாங் கவளெய்தி லாளேல்
இன்மாண் புருதென் றுயர்வே தமிசைத்த வாற்றுல்
அன்னுள் வடிவங் குணஞ்செய் தியறைய லுற்றேன்.

They (matrons) procure all things necessary for maintaining the duties of domestic life and waste nothing vainly, so as to occasion distress; to secure long life to their husbands, they beautify themselves with excellent saffron.

It is prescribed to a virtuous and chaste matron, as the first of domestic duties, not to exceed the words of her hus-

band, and to perform the duties of religion by serving the Gods, worshipping them and scattering flowers before them.

Though they possess no beauty, though they are afflicted by incurable disease and poverty, though they are in the extreme of old age, virtuous wives will adhere to their husbands and speak no ill of them.

They indulge not in laughter in the presence of the father and mother of their husbands; when their husbands call, even though they were eating Ambrosia, they would joyfully quit it and hasten to them.

When a virtuous and respectable matron entereth the house, all honor is concentrated in it, but, if a house have no mistress the honor thereof cannot be maintained; as it is so declared in the sacred scriptures, I have endeavoured to describe the appearance and qualities of such a matron.

Brahmōttara-cāndam

பெண்ண லத்தினைப் பெருதவர் மகவினைப் பெருதார்
பெண்ண லத்தினைப் பெற்றவ ரேமகப் பெற்றூர்
பெண்ண லத்தினுர் மகவுபெற் றிருமையும் பெற்றூர்
பெண்ண லத்தினு லன்றியோர் பெறும்பொரு ளின்றே.

Children cannot be obtained but through the means of conjugal felicity; by the attainment of conjugal felicity children, also, are obtained, and they who enjoy conjugal felicity, by obtaining children, secure their happiness in both worlds; moreover, no wealth can be acquired except by conjugal felicity.

Pazha-mozhi

சொல்லாமை நோக்கிக் குறிப்பறியும் பண்பிற்றம்
மில்லாளே வந்த விருந்தோம்பிச் - செல்வத்
திடரின்றி யேமாந் திருந்தாரே நாளுங்
கடலுட் டுலாம்பண்ணி னுர்.

Those, who knowing no affliction rejoice in wealth, while their wives, intuitively comprehending their signs, wait not for orders, but receive every guest who presents himself with constant hospitality, have baled from the sea (i.e., as the sea cannot be exhausted by baling, so the wealth of those who thus act cannot be diminished).

Siru-panjamulam

மக்கட் பெறுதன் மடனுடைமை நாணுடைமை
யொக்க வுடனுறைத லூராண்மை - தொக்க
விலமகளல் லாதா டகைந்திவையே கண்டீர்
தலைமகனைத் தாழ்க்கு மருந்து.

The bearing of children, simplicity, modesty, constant residence with her husband and liberality; lo! these five form together a love-potion, which subjects their lords to the will of those whose favors cannot be purchased.

NOTE: The concluding sentence is a periphrasis for *matrons* in contradistinction to *courtezans* விலமகள் *women who sell their favors.*

Nal-vazhi

கல்லாத மாந்தர்க்குக் கற்றுணர்ந்தார் சொற்கூற்றம்
அல்லாத மாந்தர்க் கறங்கூற்ற - மெல்லிய
வாழைக்குத் தானீன்ற காய்கூற்றங் கூற்றமே
யில்லத் திருந்தொழுகாப் பெண்.

நீறிலா நெற்றிபாழ் நெய்யிலா வுண்டிபாழ்
ஆறிலா வூருக் கழகுபாழ் நேரே
யுடப்பிறப் பில்லா வுடம்புபாழ் பாழே
மடக்கொடியொன் றில்லா மனை.

The learned are as death to ignorant men; to wicked men the virtuous are as death; to the soft plantain-tree the very fruit it produceth is death; but above all, death to the house to which she belongeth is a vicious woman.

Destitute of perfection is the forehead on which the sacred ashes are not rubbed; destitute of taste is the food not enriched by clarified butter; destitute of beauty is the country in which there are no waters; destitute, also, is he who hath no brethren; but above all, destitute is the house in which no tender vine flourisheth (i.e., *which hath no mistress*).

Sancattu-bāradam

எப்பணியா லின்புறுவர் காதலர் காதலரை
யப்பணியா லப்பொழுதே யன்புறுத்தி-யொப்ப
மனங்குழையும் வண்ண மகிழ்ப்ப தன்றே
கனங்குழையார் தங்கள் கடன்.

It is the duty of those adorned by heavy earrings (women) to afford that delight which rejoiceth the mind, and to confirm affection by doing immediately for their husbands whatever service may honestly be done and by which they may give them pleasure.

Bāradam

மேருவரை யின்புடையின் மேவுமொரு கைகை
நேருறும டந்தைநெறி சாந்திலமு னின்று
தாருறுபெ ருங்கதிய டைந்தனைத வத்தாற்
சேருமுறை யாதெனவ வட்கவடெ ரிப்பாள்.

மாமியொடு மாதுலனை நாடொறும் வணங்கி
நேமமுற வன்னவரி சைத்ததொழி னேர்ந்து
தேமிகும ருங்கடவு டென்புலர்வி ருந்துக்
காமுறையி சைந்ததொழி லாற்றுவன டங்கி.

சென்றுதெரு வாசலறி யேலெருதி னத்து
நின்றுநகை யேன்புனித நீர்படிவு மமற்
றுன்றுபெரி யோர்முதுத யக்கவளி யேனெற்
கென்றுகரு தேனெதுவு மீவனளி யோடும்.

தன்கணவ னேக்கடவு ளென்றுபல தன்மை
மன்முறைதி ருத்திவழி பாடுக ணிரைப்பேன்
நன்முறைய வற்கினிமை நாடியவை தேடி
யன்போடுச மைத்தடிசி னல்குவன டுத்தே.

வல்லவன கன்றதின மாதிமல ராடை
நல்லனந றும்படிர நற்பணிகள் சேரேன்
சொல்லுமவ னெய்தினவை துன்னமகிழ் வோடும்
இல்லின்முறை யாற்றுவனி மூக்குருந லத்தால்.

சுரபிமுத லாகவுள பல்லுயிர்சு ரக்கும்
அருளுடைய னுகியதி ழைப்பசித விர்ப்பன்
றிருவுறம ணந்தவன லங்கவொரு சீற்ற
வுரைசொலிய றிந்திலனு வந்திடவு ரைப்பேன்.

அங்கிவழி பாடுகளி யற்றுவன லந்தோர்
தங்குறைய கற்றுவன ருந்தனியர் தம்பாற்
பொங்கியக லத்தெளிவு புக்குமுறை செய்வன்
இங்கிவைபு ரிந்தசெய லென்றவள்கு றித்தாள்.

சாந்திலீயு ரைத்தமொழி தக்கதென வேயப்
பூந்திருநி கர்த்தவள்பு கழ்ந்துமனே புக்காள்
ஆய்ந்திதையு ரைத்தவர்க ளாயுவொடு செல்வம்
வாய்ந்துகதி சேர்வரென வீடுமன்வ குத்தான்.

The beautiful Caicai, a woman who dwelt in the vicinity of mount Mēru, standing in the presence of the virtuous Sāndilei, said—"By the strictest devotion thou hast attained to a state of exalted virtue, how is this path to be reached?" She thus instructed her;

"I daily reverence my father and mother-in-law and I diligently execute all that they command, and to the Gods, to ancestors and to guests I humbly perform every prescribed duty.

"I know not even the way to the street-door, nor at any time do I stand idly laughing, nor do I ever serve those, to

whom I owe respect, with food without previously washing in pure water, nor do I greedily covet any part of the food, but bestow it freely.

"Regarding my husband as a divinity, I fulfil faithfully all my duties and perform every necessary service to him; I ascertain carefully those things that are pleasant to his taste, and, having procured them, I prepare food accordingly and affectionately serve it to him.

"From the day on which my husband quits me, I leave off the use of flowered garments, of perfumes and of jewels; but, as soon as he returns, I again resume them with delight, and discharge every domestic duty with faultless propriety.

"Kine and other creatures under my care I treat with assiduous kindness and carefully prevent their suffering from hunger; I am never known to utter an angry word, so as to give offence to my husband, but always speak so as to give him pleasure.

"I perform all rites due to fire, I supply the wants of the miserable, and I cause my children to enter the path of right knowledge and increasing learning;" thus she particularized every duty she was accustomed to discharge.

Admiring all that Sāndilei had said, the other, resembling the flower-borne Goddess of prosperity, highly extolled her and returned to her home. Those, said Vidumen, who reflect on this and teach it to others, shall be blessed with long-life and wealth and attain to eternal felicity.

தந்தைதா யன்னை யுடன்பிறந் தோன்றன்
சகோதர னிவர்களி லொருவர்
முன்னிமற் றெருவர்க் களித்திடத் தெருளா
முன்னமே வரைவினை முற்றிப்

பின்னெயங் கவனைக் கடவுளா வுயிராப்
பேணியாங் கவனபி மதங்கொண்
டுன்னிய தேவர் தென்புலத் தவர்க
ளதிதியர்க் குறுகட ணற்றி.

மன்தொடு வாக்குங் காயமு மொன்ரு
யட்டில்செய் வன்மையுண் டாகித்
தனதுகேள் வனுக்கு வழிப்படு மியற்கைத்
தாகியின் சொல்லோடு தக்க
புனிதமு மறிவுந் தெளிவுமுண் டாகி
நாடொறு மோர்தினம் போலத்
துனிதப நடந்தோர் பதிவிர தத்தோ
ரிகபர வின்பத்திற் றுளைவோர்.

முதலொரு மறையோன் பன்னியோ
ரிருவர் முதன்மனை யவள்பல தருமம்
பதியபி மதமற் றுளுற்றின ளிலையாள்
பதிவழி பாட்டினி லிருந்தே
சதமுற வவன்சொற் ருங்கிநீ டறங்க
டந்தனண் மூவரும் விதியான்
முதிருட லகற்றி நற்கதி புகுந்தார்
முதலறக் கடவுள்சார்ந் துரைப்பான்.

முன்மனை யவளே கொழுனனே வலினுன்
முற்றிய தன்றுநீ யறங்கள்
என்பய னதனுன் மீளுதி யவனை
டெய்தவாற் றலையென நீக்கிச்
சொன்முறை தவரு தியற்றினு ளோடுஞ்
சுரருல கெய்துமா றளித்தான்
பின்மதி தளர்ந்து பேதுற நோக்கிப்
பேசினு ளுசிலாப் பெரியோன்.

வருதிநீ மடந்தை மீண்டுல கெய்தி
வளருடற் ருங்கிநா யகன்பாற்
கருதியன் புடை ளாகியங் கவனைக்
கடவுளாக் கருதிநற் கருத்திற்

புரிதியாங் கவன்றன் ருழிலுயர் கதியிற்
புகுவையென் றுரைத்துவிட் டகன்ருன்
சுருதிக ளிதற்குச் சான்றென வுரைத்துத்
தோகைமீண் டிவையெலாஞ் சொன்னுள்.

ஒழுக்கமுஞ் சீரு மின்சொலுந் தூய
வுளமுங்கற் புடைமையு மன்பும்
இழுக்கற நடத்து மவர்களே வானோர்
மனிதரென் றிசைத்திடு மடவார்
பழிப்பற வொழுகுங் கற்புடை மையினற்
பயனெலா மின்னமுங் கேண்மோ
விழிக்கன லதனுன் மதனுட லெரித்த
வேதகா ணவென வுரைப்பாள்.

புருட னுண்டபின் ருனுணல் பூவைமார்க்
குரிய தாமவ ணுற்துயி லுற்றபின்
அருகி னிற்றுயின் ருங்கவன் முன்விழித்
தருட லேக் கொள லேகற்பி றைரோ.

பூங்கண் மாலிகள் பொற்றுகில் சாந்தணி
மாண்பின் மங்கையர் வல்லவ னீங்கிடில்
ஆண்டு நீங்கிய டைந்தபின் மீளவுங்
காண்டல் கற்புடை யோர்கள்க வினெலாம்.

மணவ னின்புறி லின்புறு வாரவன்
றணவி றுன்புறிற் ருமுமவ் வண்ணமே
துணிவர் நாயகன் காயினுந் துன்புரூர்
கணித மற்றம கிழச்சிக லப்பரே.

பிறரிற் சேர்கிலர் பெண்மையின் மூத்தவர்
மறைவி னன்றிம னேயிற்ற னித்திரார்
குறிகொண் மாதுலன் மாமியைக் கோதற
நெறியி னர்ச்சனே நேயநி ரப்புவார்.

கணவன் பேர்சொலி லாயுள்க டக்குமென்
றுணர்வி ணுற்கன வூடுமி சைத்திடார்
மணவ ணுயுவி ருத்திம லியுமென்
றிணையின் மஞ்சளி சைவுறத் தோய்குவார்.

When a girl hath been given in marriage before she hath attained the age of puberty by her father, her mother, her maternal uncle, or her brother, she should consider her husband as the Deity, and, cherishing him as her own life, should discharge, with his consent, all her duties to guests, to the manes and to the Gods.

Her mind, speech, and actions should be in unison; she should evince her skill in culinary affairs; she should duly perform all requisite offices for her husband; and to gentle speech she should add purity, knowledge, and intelligence: those, who thus uniformly conducting themselves alleviate the ills of life are truly virtuous and are secure of happiness here and hereafter.

Formerly a Brāhman had two wives, the elder of whom, without consulting her husband, performed various charitable acts, while the younger, employed solely in his service, discharged all her duties conformably with his directions: when the three, according to their destiny, quitted their old bodies and had obtained a blissful state in heaven, the God the dispenser of justice (Brahmā) approached and thus addressed them.

"O thou, the elder wife, as thou didst not act by the command of thy husband, what benefit, could result from thy acts? depart, for thou art not worthy to remain with him;"—thus saying he expelled her from heaven, while he permitted the husband to remain with the wife who had never disobeyed his voice. Then the great one, who is without stain, beholding the other troubled in mind and overwhelmed by confusion spoke thus;

"Come forth, O woman! return again to the earth and assuming a growing body, bestow thy affections with all thy mind on thy husband and, considering him as thy God,

administer to him in every service with perfect good-will, so shalt thou hereafter attain to a high station in heaven;" so saying he departed..."For this," said the beautiful Goddess there is proof "in the scriptures"; and again she said all that follows.

NOTE: These verses form part of a speech of Parvati to Śīva in the 13th Book (ஆனுசாசனிகபருவம்) of the Bāradam; the Goddess afterwards notices the qualities of women who resemble the females of the demoniac tribes, Asura, Paisāsha and Irāccada (ஆசுரம் பைசாச மிராக்கதமென மூன்றருங்குலமடந்தையர்) and thus proceeds.

"Those females, who, free from imputation, maintain correctness of conduct, reputation, courteous speech, purity of mind, conjugal fidelity and affection may be said to belong both to gods and to men. Hear further, O thou who consumedest the God of love by the fire of thine eye, and who art the efficient cause of the Scriptures, and I will declare, the excellent fruit of female virtue when correct and spotless:" she said and thus continued.

"To eat after he has eaten, to sleep by his side after he has fallen asleep, and to awake before he awakes, are the duties of women and chaste matrons thus secure the favour of their husband.

"While their Lord is absent women honored for virtue do not adorn themselves with jewels, garlands of flowers, cloth of gold, or perfumes; but when he is restored to them, faithful wives again display all these ornaments.

"When their husband rejoiceth they rejoice, and when he is overwhelmed by affliction they are in like manner afflicted; though their Lord be angry they are serene and joyful and shew no distress.

"They enter not the house of a stranger, nor do they remain alone in their own without the protection of aged persons of the female sex; they worship in an innocent way their respected father and mother-in-law, and fulfil towards them all the duties of affection.

"Firmly believing that to tell their husband's name would bring him to an untimely end, they pronounce it not even in a dream, and, thinking that it will give him increase of years, they freely bathe themselves in saffron water matchless in beneficial effects.

NOTE: The periphrasis used for woman in the second verse of the second part of this extract is பூவைமார் *they who resemble the Pūvei*, a bird more generally known by its Hindustani name *Maina*, and remarkable for imitating the human voice.—On what the prohibition to women to pronounce the name of their husbands alluded to in the last verse, is founded, it is difficult to say; it is however, observed by all Indian women, more strictly, perhaps, than many of the other duties here enumerated. The use of water in which turmeric has been infused, by which they give to the whole body a bright yellow or golden color, is prescribed to wives, as a mark of the conjugal state, and forbidden to widows.

Cūrmapuranam

தனது மரபி னிழிவுயர்ச்சி
யின்றி யொத்த மரபுதனிற்
கனியி னறிய தெள்ளமுதிற்
கன்னற் பாகிற் கோற்றேனில்
இனிய மழலை யந்தீஞ்சொ
லுடைய ளாகி யிலகொளிய
பனிவெண் டிங்கண் முகத்தினளாய்ப்
பயந்தான் மரபிற் பிறந்திலளாய்.

மதியி னமைச்சா யேவற்குச்
சிலதி யாகி வனப்பினுக்குப்
புதுமென் மலரிற் ருக்கணங்காய்ப்
போறையிற் பூமி தேவியாய்

முதிரு மன்பிற் முயாகி
முயங்கு மின்பக் கலவிதனக்
கிதய முருக்குங் கூத்தியென
வீறி லின்பம் பயப்பாளாய்.

கற்பிற் கினிய வருந்ததியாய்க்
கண்ணு மனமுந் தனிக்கவரும்
பொற்பிற் குயர்வா னுருப்பசியாய்ப்
புனித வொழுக்க முடையாளாய்
வெற்போ ரணுவா மெனப்புடைத்துச்
செம்மாந் தெழுந்து வீங்குமூலை
அற்போ ருருவு கொண்டனைய
வணங்கை விழைவின் மணம்புரிக.

Equal in rank and of a kindred stem,
But sprung not from the blood that flows in thine
And in thy father's veins, should be thy bride;
Sweet as the fragrant beverage of the Gods,
The cany juice, or honey of the bough,
Should flow her mild and softly lisping speech,
And her's the beauteous face the dew-beamed moon
Displays, when with full orb he gilds the night.

Wise as a prince's counsellor must she be;
A slave in needful toil; in beauty bright,
As from the wave-borne flower the Goddess rose
Whose charms subdue the world; humble as seems
The all enduring earth; in love mature.
As is the mother's breast; in nuptial bliss
Free as the freest of the joyous choir,
Whose wanton wiles allure the melting heart.

Though, chaste as Arundhati, in her soul
The strictest purity should dwell, her mien
The graceful Ūrvasi, who captivates
In heaven all eyes, all minds, should emulate;

And high should rise the round and swelling hills
Her bosom bears; with ardor such an one
In wedlock seek and give her all thy love.

NOTE: As the second of these verses is often quoted in the original Sanscrit, I here add it, with another version in Tamil from the Nīti-veṅbā, நீதிவெண்பா: this is closer than the foregoing, though some instances of transposition occur in it.

காயெஷ ஊஹீ கணெஷ ஶ்ரீ
ரூபவெஷ குஹீ கஷயோ யஸ்ரீ
ஹ்ரீஹஷ ஶாதா ஶயநெஷ வெஶ்யா
ஷட்கஶ்நாரீ கயஶ்வத்ரீ ||

அன்னை தயையு மடியாள் பணியுமலர்ப்
பொன்ன தழகும் புவிபொறையும்—வன்னமுலை
வேசி துயிலும் விறன்மந் திரிமதியும்
பேசி லிவையுடையாள் பெண்.

The affection of a mother, the assiduity of a slave, the beauty of a flower-borne goddess of prosperity, the humility of the earth, the freedom of a fair-bosomed courtezan in the chamber and the wisdom of a successful counsellor: she who possesses these qualities may be truly termed a woman.

These rules for selecting a wife seemed worthy of a metrical dress, but to render the version generally intelligible some of the allusions require further explanation.—*Beverage of the Gods*—the word in the original, அமுது, might be rendered either nectar or ambrosia, as it is a species of *butter*, which may either be drunk or eaten.—The *honey of the bough* is a literal version: various sorts of honey are distinguished in India, according to the situations to which the several castes of bees resort to build their combs; those containing this kind of honey are formed round the branches of shrubs, and so disposed as to be supported by two or more forks passing through them.—In India the moon is always masculine.—The Goddess mentioned in the tenth line (in the original தாக்கணங்கு from தாக்கல் *to but at*, as a ram, &c., and அணங்கு *beauty*, also, *a goddess*, lit.,

the goddess whose beauty beats down all before it) is Lecshmi, the wife of Vishnu and dispenser of felicity, beauty, and all prosperity. Like Venus, whom she resembles in her *celestial* character, she is feigned to have arisen from the waters enclosed, not in a shell, but in a lotus-flower, from which she sprang in the full maturity of beauty.—Arundhati, whose name is commonly used as the exemplification of chastity and matronal virtue by Hindu writers, is the wife of Vaśishtha, one of the seven Sages (Saptarshi), who jointly form the constellation we call the great bear; an acute eye will there discover her by the side of her husband, a *station* (கதி) she has obtained by her eminent virtue. — Ūrvasi is one of the principal dancers of the choir of Indra, the king of the celestial regions; she is constantly cited as an example of female grace and elegance.

CHAPTER VII

புதல்வரைப் பெறுதல்

On the procreation of children

The term here used, புதல்வர், means *sons* especially, but, being in the plural it may be, and, in many of the verses, evidently is, extended to both sexes; பெறுதல் signifies *to obtain, to beget,* and the whole title, therefore, lit., *the begetting of children.*

I

பெறுமவற்றுள் யாமறிவ தில்லை யறிவறிந்த
மக்கட்பே றல்ல பிற. (க)

Of all the world calls good, no good exists
Like that which wise and virtuous offspring give;
I know no greater good.

"I know no greater good"—The wisest of the Hebrews, also saith; "The father of the righteous shall greatly rejoice, and he that begetteth a wise child shall have joy of him."

The providing for the permanency of his race, especially if he belong to a superior caste, the maintenance of his domestic fires, and the perpetuation of the sacred rites and honors rendered to his ancestors in the periodical solemnities, are duties incumbent above all others on a Hindu. To leave male descendants, therefore, is not merely desirable, as the means of continuing a name, or securing the descent of property in a family, but an obligation of primary importance, on which, according to the precepts of his religion, not merely his comfort in this world, but his happiness in the next depends. It is an article of his faith that those who neglect this great duty, or, under the influence of the evil destiny

originating from their former sins, fail in their endeavour to discharge it, incur the vengeance of their forefathers, whose race has thus become extinct, and of the domestic deities, whose ceremonies have ceased. As long as the fires of their race burn bright, hospitality and other house-hold duties are maintained, and their descendants prosper, the *Manes, Pitṛi,* who are supported by the daily offerings of the house-holder, rejoice and prosper, also ; but when those cease, their pale, thin ghosts are represented as wandering about, wailing, and uttering curses against him in whose generation this misfortune befel them. When a man dies, therefore, without leaving male progeny, whatever his other virtues may have been, he is cast into a peculiar hell, or rather purgatory, appointed for the expiation of the guilt by the effects of which this misfortune has overtaken him. This purgatory is called *put* and the notions respecting it are primatively interwoven with the language; for in Sanscrit *putrah,* புத்ரஃ , the word most frequently used for *son,* is derived from *put,*புத and *trayatè,*த்ராயதே *he draws forth,* because a son redeems his father from this purgatory. Female descendants, having no part in sacred rites, distinct from their husbands, are in this respect productive of no benefit to their parents ; nor is it sufficient that a man should have had sons born to him; it being required that he should leave at least one qualified to represent him and to fulfil the *duties of his race, cula-dharmah,* on his decease.

The notions entertained relative to the state of reprobation in which the sonless man quits the world have given rise to the various modes of affiliation permitted by the Hindu lawgivers ; these according to the ancient codes amount to sixteen though they are in the present age limited to a much smaller number: in an extract from the Cāsicandam appended to this Chapter seven only are enume-

rated. The descriptions of sons now considered lawful are —AURASAH, ஔரஸஃ . from உரஸ், *the breast, the son of the body;* DATTAH உத்தஃ from உ to give, *the son regularly adopted,* according to certain prescribed forms, with the consent of his natural parents; DAUHITAH, ஔஹித: the son of the daughter, appointed by her father to raise up seed to him; and, in Southern India, CRITAH, க்ரீதஃ *the son purchased,* from his parents, under the express condition, to distinguish him from a slave, of his becoming the heir of the purchaser.

The doctrines inculcated by the Hindu religion, as to the necessity of leaving male descendants are, as far as they extend, calculated to produce very beneficial effects. Under their influence, the meanest use every exertion to rear a family; after a certain age no one, whatever his situation in life, remains unmarried, and whatever distress of his parents, no male child, except in times of extreme famine, when all the bands of nature are broken, is ever exposed or abandoned. That the ancient lawgivers did not extend the protection their institutions thus afforded to the males, to the females, also, is one circumstance among many for which a modern European is not qualified to account. In this and other instances he is incapable of entering wholly into the train of their ideas; he sees that they often feel rightly and reason correctly, but he is obliged to confess that this sensibility and this accuracy are constantly paralyzed in operation by what appears to him to be a mere flash of fancy, alike unconnected with feeling or judgment.

It must not, however, be imagined, though allowed or even commanded by the barbarous laws of other nations, that any legal or moral code received by the Hindus, sanctions or connives at the abandonment or destruction of infants of either sex; on the contrary these are denounced

as the greatest of crimes, and the killing of any female of any age is considered so heinous, that, according to some codes, they are not legally subject to capital punishment, or, according others, liable to it only for the highest offences, among which child-murder is expressly included. The first of the following passages is attributed to Menu by the commentators, but I cannot verify the quotation; the second is a text of Yājnyavalcya.

ஷஹ்ஹ்ஹ்

of awe which religion alone can inspire. It is in this respect that the Hindu code has not been sufficiently regardful of those to whom their care ought most especially to have extended; it has not placed infants of the female sex, as it has the males, under the protection of their parents' fears, and the preservation of the former, therefore, is a matter of cold duty (?) not, as in the case of the latter, of anxious solicitude. Hence the prevalence in some parts of India of female infanticide, practised, not occasionally from inability to provide for them, but as an established usage, which all are required to observe; thus the Cumārs in the province of Benares and some of the Rajaputras of Gajarāshtram, raised none of their female children, but resorted for wives to kindred tribes, among whom this custom did not prevail, or prevailed in a less degree. In the countries of Southern India, among the various tribes of the nations speaking the several dialects of the Tamil, the Telugu and the Cannadi, no trace of this crime is anywhere to be found: if it ever occur, it is occasioned, as among us, by the high-wrought feelings of female shame.

The law regarding fathers and their children is in India very favourable to the latter. On the birth of a son he becomes immediately a co-parcener with his father in the family estate; a right of which he cannot by any circumstance be deprived, except by actual degradation from his caste, and even then he has a claim to maintenance. The period of minority is limited to sixteen years, and it is a disputed point, whether after that age the son can demand the delivery of his share of the paternal property, some authorities allowing it, others not: all agree, however, that by mutual consent a division may then take place, and in this case the son becomes entirely independent of his father and family. If the son continue, as, with few exceptions, is always the case, in union with the father, the tie between

them is that of nature only, as the law gives to the latter no direct authority over the person or conduct of his male offspring: the general management of the common property is indeed vested in him, but it is necessary that they should join in every legal act affecting it. The duties of parents and child, as inculcated by all writers, legal and ethical, are reciprocally founded in affection; for, though the son is enjoined to conduct himself with the profoundest reverence towards his parents, his mother especially, and ought, also, to pay due obedience to all his father's desires, this, however obligatory on his conscience, is voluntary as regards the law, and never extends to blind submission to his will. In return the father is instructed to regard him, not as dependant, but as a companion and equal: this sentiment is well expressed in the following ethical verse from the Nīti-sāram.

ராஜவத் பஞ்சவர்ஷாணி தஶவர்ஷாணி தாஸவத்
ப்ராப்தேஷோடஶ வர்ஷேது புத்ரம் மித்ரவதாசரேத்

For five years he should be treated like a prince, for ten years as a slave,

But, when he has attained to of sixteenth year, a son should be treated as a friend.

As among the Hindus there is no divorce, so, also, strictly speaking there is no illegitimacy. According to the ancient text, the intermarriage of males of superior castes with females of all tribes of pure descent, equal or inferior to them, was lawful, and the offspring, which ranked in the same grade with the mother, became entitled to shares in the paternal property greater or less in proportion to her equality or inferiority to the father. Though unequal marriages are now forbidden, yet the offspring of similar connections, when they take place, are not barred in their right of succession, if there be no son of a superior order, and in all cases they

have a right, like the repudiated wife, to maintenance from the estate.

In considering the manners received among men for the government of their conduct in the several relations of life, though we often discover with surprise coincidences in points on which agreement was not to be expected, we are no less struck by discrepancies where universal accordance might be rationally inferred. Among the latter none are more obvious than the disagreement and even opposition of the laws relative to parent and child, as they have prevailed or do prevail in different ages and countries. In ancient Rome, the earlier institutions of which were strongly imbued by the barbarous origin of the state, which affected their polity even in later times, the son was the slave of the father; a slave, who could not be emancipated until thrice sold, whose person and life were at the disposal of his lord, even after he had led armies to victory, or had been distinguished by the highest honors of the republic. In our own country, also, which, with all her struggles, has not wholly released herself from feudal prejudice and barbarity, the existing laws of inheritance are founded certainly on less enlightened principles than those of the Hindus: not to mention primogeniture, which foreign conquest introduced among us, this I think is clearly manifested by the power with which the parent is invested, or, by a legal fiction, may assume, of disinheriting his legitimate children, and the utter abandonment to his caprice of those not legitimate.

In these respects the precepts of the Smritis, which give to sons of all descriptions rights independent of the father, are more humane, because more accordant to the frailties of humanity nor when applied to the tender sex, though the precept be literally reversed, do they lose this character: for independence, the pride of man, is with respect to woman,

the want of that fostering aid, that watchful defence from evil, which her nature demands. Menu, therefore, says—

விதாரக்ஷதி கௌமாரெ ஜதா்ரக்ஷதி யௌவநெ
ரக்ஷம்திஷ்யாவிரெ வார்தா நஸ்த்ரீஷ்வாதம்ர்ய மர்ஹதி

Her father protects her in infancy, her husband in youth,
And her son in old age; no woman ever possesses independency.

Notwithstanding they are thus in a state of perpetual minority, females can legally possess property independently of their husband, which except in times of extreme distress, he is expressly forbidden to invade. They succeed, also, to their fathers and sons in case of the failure of direct male heirs, and to the shares of their husbands dying childless, if the estate had been previously divided among the parceners, otherwise they are entitled to maintenance from it.

II

தம்பொரு ளென்பதம் மக்க ளவர்பொருட்
டந்தம் வினையான் வரும். (௬)

Children are offspring called, and justly so,
For from their parents, deeds, or good or ill,
Their disposition springs.

"Children are offspring called"—The word in the original rendered *offspring,* பொருள், has a double meaning and it has been endeavoured, at some risk, to preserve the pun in the translation.—The literal meaning of the verse is—*They (parents) call children their property, as their especial properties proceed from the deeds they have each performed.*—This verse alludes to the belief that the birth of good sons proceeds from the good deeds and of bad sons

from the evil deeds of their parents: from this persuasion, many are accustomed to exercise a kind of penance, during the whole time their wives are pregnant, that they may thereby ensure their bringing forth good children.

III

மக்கண்மெய் தீண்ட லுடற்கின்ப மற்றவர்
சொற்கேட்ட லின்பஞ் செவிக்கு. (மூ)

Sweet the sensation to the parent's breast,
His child's soft touch imparts; 'tis real bliss,
Which others hear of, fathers only know.

IV

குழலினிதி யாழினி தென்பர்தம் மக்கண்
மழலைச்சொற் கேளா தவர். (சு)

Sweet is the pipe and sweet the lute they say,
They who have never heard their children's tongues
In infant prattle lisp.

In the two preceding verses, the version of which are as literal as the difference of language allows, both the feeling and the expression are too natural to require comment.

V

மகன்றந்தைக் காற்று முதவி யிவன்றந்தை
யென்னேற்றான் கொல்லெனுஞ் சொல். (ஐ)

When men shall say—"by what inflictions hard
In penance borne, gained he this child?" the word
Requiteth all a father's pains.

"In penance"—Both in the eastern and western world the idea has always obtained that children are the certain reward of special arts of devotion; this idea

is not in India, as it has now become in Europe, a fading tradition or a vague belief, but is constantly acted on and vows are proffered, offerings made, pilgrimages undertaken, and corporal severities inflicted, to obtain this blessing, which it is thought the Gods cannot withhold from devotional merit. Among these acts, pilgrimages are considered the most efficacious: all holy places, however, possess not similar virtues; to Gayā the pilgrim repairs to perform the obsequies of his ancestors ; to Jaggannāth to prove his faith by self-immolation ; to Cāsi to wait patiently on the sacred ground between the Vārunā and the Aśi, the stroke of death ; to Tirupati, the abode *of the husband of the goddess of prosperity,* also called Vēngaden, *the remover of defects,* to remove the reproach of childlessness.

ILLUSTRATIONS

Cāsi-candam

ஆயும்யாழ் முனியைப் போற்றி
யளவளாய் முகமன் கூறி
மேயநல் லிருக்கை நல்கும்
விச்சுவா னரனே நோக்கி
மாயிரு ஞாலம் போற்று
மகவினைப் பயந்தாய் நின்போல்
ஏயினர் யாரே சீர்த்தி
மகப்பெறுர்க் கின்பம் யாதே.

தந்தைதாய் பணித்தல் செய்யுந்
தவமலாற் றவம்வே றில்லை
மைந்தருக் கெதிக ளேனும்
வணங்குவர் தாயைத் தந்தை
அந்தமைந் தனையே போற்றல்
வேண்டுமற் றுத றன்னுற்
சிந்தையுற் றுணரிற் றுயே
தந்தையிற் சிறந்தாண் மன்னே.

The sage skilful in the lyre (Nāraden) after Vitchuvānaren had received him with due respect, and given him an honorable seat, thus addressed him,—"thou hast begotten a son who is honored by the whole world; who among the renowned is equal to thee in fame? what pleasure can they know who are childless?

"Devotion to their father and mother is the appropriate devotion of children, there is none other. When, even, they have entered a religious order they must honor their mother, though their father should honor them; to a reflecting mind, therefore, it is clear that the mother is superior to the father."

நெறியி கழ்ந்துதன் மாபினி
னீரல செய்யும்
அறிவின் மைந்தரைப் பெறுதலின்
மகப்பெரு தளருற்
றுறைத னன்றுமற் றொருவனு
லுயர்குல முழுதுஞ்
சிறுமை யெய்திலாங் கவற்றுறந்
துறுபழி தீர்ப்பார்.

It is better to endure the grief of being childless than to have begotten a son, who, scorning the right path, acteth contrary to the customs of his tribe; rather than the whole family should be involved in distress, they should at once reject him and clear themselves from guilt.

எத்திரு வுடைய ரேனு
மேர்கெழு மழலைச் செவ்வாய்ப்
புத்திர ரிலாதோ ரென்றும்
பொறியில ராய வாற்றுன்
மெய்த்தவம் புரிந்து மைந்தர்ப்
பெறுவதே விழைவர் யாரும்
உய்த்தநன் மகவு மோரேழ்
பான்மையா வுரைப்பர் மேலோர்.

மனைவிதன் கொழுநற் கீன்றோன்
மற்றவ னருளி னலே
அனையவ ளயலார்க் கீன்றே
னரும்பொருள் கொடுத்துக் கொண்டோன்
இனிதுறு தத்த மைந்தன்
மகவெனப் புகுந்த மைந்தன்
றனையைசேய் தன்னு லாவி
யுய்ந்தவன் றனைய ராவார்.

Whatsover they may otherwise enjoy, they cannot be truly happy, who possess not lisping, red-lipped children, bright in beauty ; all, therefore, perform rigid penances with the hope of obtaining children. The wise say that there are seven descriptions of children through whom salvation is attained.

The son borne by a wife to her husband ; one born to another by his order ; one purchased with money ; a son obtained by persuasion ; the son self-affiliated ; the daughter's son ; one whose life has been pursued by another : these are the seven kinds of sons.

Bramōttira-cāndam

உந்து நீர்க்கட லுடுத்தபார்
முழுவது மொருங்கே
வந்து தாடொழு மரசியல்
வளனெலாம் பெறினும்
இந்தி ராதியர் பெரும்பதத்
திருக்கையெய் திடினு
மைந்த ரின்றியே வாழ்வது
வாழ்வுமற் றன்றே.

Though one have attained the dignity of a prince, at whose feet the universal earth, clothed by the swelling ocean, boweth down, or to the high dignity of Indra and the other gods, if he be without male offspring, he liveth not.

Negazhdam

விரிகட லமுதமும் வேலை ஞாலமுஞ்
செருமுகத் தழலுமிழ் சிறுகண் யானையும்
எரிமணிக் குப்பையு மெளிதி னெய்தலாம்
அருமகப் பெறுதன்மற் றரிய தென்பவே.

விம்மிநின் றுழைமருங் கொசிய வீங்கிய
கொம்மைவெம் முலையினுய் குதலை மென்மொழிச்
செம்மைய வருமகப் பெறுத தீமையோர்க்
கிம்மையு மறுமையு மின்ப மில்லையே.

The wise say that it is comparatively easy to obtain the ambrosia of the Gods produced from the ocean, and the earth it surrounds, and elephants with eyes of fire, foremost in war, and heaps of sparkling jewels, but difficult to beget virtuous children.

O thou whose slender waist trembles beneath the swelling rotundity of thy glowing breasts! those sinful wretches, to whom softly prattling children endowed with good qualities are not born, enjoy not happiness, either in this world, or the other.

Scāndam

புலத்தியன் போலு மேலோய்
பொருவின்மங் கலஞ்சேர் பொன்னின்
கலத்தியல் வதுவை பூண்டோர்
கன்னியைக் கலத்தல் செய்து
குலத்தியன் மர்பி னேம்பக்
குமரரைப் பயந்தே யன்ரே
நலத்திய றவத்தை யாற்றி
நண்ணருங் கதியிற் சேரல்.

மன்பதை யுலக மேபோன்
மாலுரு மயங்கு காம
இன்பநீ நுகர்தற் காயோ
விசைத்தன னிறந்த மேலோர்

துன்பழு நிரையச் சோர்வுந்
துடைத்திடு தொன்மை நோக்கி
அன்புறு புதல்வர்க் காக
வரிவையைக் கோடி யையா.

O thou who resemblest the Sage Pullattiyen! being united with a virgin adorned with the golden ornament of marriage, the source of unequalled joy, after they have provided for the continuance of their race by the procreation of children, they by performing penance acquire merit and attain to an eminent station in heaven.

Do I say this to thee for the sake of the pleasures of love, that thou shouldest be deluded by them, as the generality of the world is deluded? Considering the means revealed in ancient times for relieving our departed ancestors from affliction and the pains of hell, for the sake of affectionate children, enter, I beseech thee, the state of matrimony.

Pura-nānūru

படைப்புப்பல படைத்துப் பலரோ டுண்ணும்
உடைப்பெருஞ் செல்வ ராயினு மிடைப்படக்
குறுகுறு நடந்து சிறுகை நீட்டி
யிட்டுந் தொட்டுங் கௌவியுந் துழந்து
நெய்யுடை யடிசின் மெய்பட விதிர்த்து
மயக்குறு மக்களை யில்லோர்
பயக்குற விலர்தாம் வாழு நாளே.

Though in the highest degree prosperous, yet when an entertainment of many dainties hath been prepared for many guests, if no children come tottering into the midst, stretching out their little hands and causing a pleasing confusion by seizing on the food, eating with their mouths, mixing it together, and scattering it about, fruitless are the lives of the givers of the feast.

Pazhamozhi

எந்நெறி யானு மிறைவன்றன் மக்களைச்
செந்நெறிமே னிற்பச் செயல்வேண்டு—மந்நெறி
மான்சேர்ந்த நோக்கிஞ் யாங்க வணங்காகுந்
தான்செய்த பாவை தனக்கு.

By every possible means should a father make his children walk in the right path, for thus O fawn-eyed damsel! the image he hath made becometh to him as a God.

Valeiyā-padi

பொறையிலா வறிவு போகப் புணர்விலா விளமை மேவத்
துறையிலா வனச வாவி துகிலிலாக் கோலத் தூய்மை
நறையிலா மாலை கல்வி நலமிலாப் புலமை நன்னீர்ச்
சிறையிலா நகரம் போலுஞ் சேயிலாச் செல்வ மன்றே.

As knowledge without humility, youth without the enjoyments of love, a pool covered by the lotus without a path leading to it, simple beauty without the ornament of dress, a garland of flowers without smell, a talent for poetry without learning, and a city without reservoirs of water; so is wealth without children.

Chūḍāmani

தொக்கிள மலர்துதை விலாத சோலையும்
புக்கிளந் தாமரை நகாத பொய்கையு
மிக்கிளம் பிறைவிசும் பிலாத வந்தியும்
மக்களை யிலாததோர் மனையு மொக்குமே

தலைமகன் முடனக் காகச் சாகையந்
நிலைமைகொண் மனைவியா நிமிர்ந்த பூந்துணர்
நலமிகு மக்களா முதியர் தேன்களாக்
குலமிகு கற்பகங் குளிர்ந்து தோன்றுமே.

சூழிநீண் முகத்தன துளக்கை மாவொடு
மாழைநீண் மணியிவை யெளிய மாண்பிலுல்

வாழுநீர் மக்களைப் பெறுதன் மாதரார்க்
காழுநீ ரவையகத் தரிய தாவதே.

தகளிவாய்க் கொழுஞ்சுடர் தனித்துங் கோழிருள்
நிகளவாய்ப் பிளந்தகஞ் சுடர நிற்குமே
துகளிலாச் சுடர்மணி துளும்பும் பூணினுய்
மகனெலாத் திசைகளு மலிய மண்ணுமே.

வலம்புரி வயிற்றிடைப் பிறந்த மாமணி
நலம்புரி பவித்திர மாகு நாமநீர்
பொலம்புரி மயிலனுய் பயந்த பூங்கொடி
குலம்புரித் தவர்க்கெலாங் கோல மாகுமே.

As a garden in which bunches of tender blossoms do not abound, as a pool which smiles not with the young flowers of the lotus, as the night in which the crescent of the new moon doth not appear, even so is the house in which there are no children.

That family, resembling the all-producing Carpaca tree, the master of which is the trunk, the branches the wife, by whom domestic virtue is maintained, the branches of flowers children, and the well informed among them the honey on those flowers, is deemed pleasant by all.

To procure a crowned elephant with a perforated trunk and an elongated face, and much gold and many jewels, is easy, but for mother to bear children, who become prosperous by their own virtue, is of all things in this earth surrounded by the deep-waters the most difficult.

A single bright light placed on a candle-stick breaking the chains of darkness, will enlighten the whole house, O thou who art adorned by sparkling jewels free from flaw! so will a son the whole horizon.

The pearl produced in the body of a conch, of which the spirals turn to the right, is most sacred, O Lady renowned for beauty ! the flowery vine (child) thou hast produced, will become the beauty of all connected with his family.

Bāradam

தென்பு லத்தவர்க் குதவி செய்துமேற்
பொன்பு லத்தவர்க் கவிகள் பூவெனு
நன்பு லத்தவர்க் குண்டி நல்கிடத்
தன்பு லத்தெழுந் தனையன் வேண்டுமால்.

வாழ்வு மின்பமு மனையின் மாண்புடை
வேழ்வி மாதுமா தவமு மேன்மையுஞ்
சூழ்வ தாயினுஞ் சுதனை நல்கலான்
முழ்வி னுக்கவன் றலைவ னுவனே.

To afford due assistance to the manes, to perform the appointed rites to the gods, and to give sustenance to the worthy on the earth, it is required that he should give birth to a son.

Although prosperity and joy be his, although his wife, obtained by sacrifices, be the pride of his house, although he perform strictly his devotions and be surrounded by magnificence, yet, if he be destitute of children, he is the lowest (lit. chief) of the low.

கல்லா மழலைக் கனியூ றற்கலந்து கொஞ்சுஞ்
சொல்லா லுருக்கி யழுதோ டித்துடர்ந்து பற்றி
மல்லார் புயத்தில் விளையா டுமகிழ்ச்சி மைந்தர்
இல்லா தவர்க்கு மனைவாழ் வினினிமை யென்னும்.

மெய்தான வண்மை விரதந் தழல்வேள்வி நாளுஞ்
செய்தாலு ஞாலத் தவர்நற் கதிசென்று சேரார்
மைதாழ் தடங்கண் மகவின் பழுமன்னு பார்வை
யெய்தா தொழியிற் பெறுமின் பமிவணு மில்லை.

மென்பா லகரைப் பயவா தவர்மெய்மை யாகத்
தென்பா லவர்தம் பசித்தீ நனித்தீர்க்க மாட்டார்
என்பா னிகழ்ந்த வினையா லிடரெய்தி நின்றேன்
நின்பா லருளுண் டெனினுய் வனெடுங்க ணல்லாய்.

இல்வாழ் பவர்க்கு மடவா ரலதியாவ ரின்ப
நல்வாழ் வுதேசு புகழ்யா வுநடத்து கிற்பார்
தொல்வா னவரின் மறையோ ரிற்றுறக்க பூமிச்
செல்வார்ப் பயக்கும் படிநீ யருள்செய்தி யென்றான்.

What delight can they enjoy who have no children to gladden their hearts, or to melt them by their infantile prattle, flowing from their mouths, as sweet as the juice from ripened fruit, when they run weeping to embrace them, or climb playfully on their strong shoulders?

Not by the power of charitable acts, not by fasting, not by burnt offerings, can mortals obtain salvation, O Damsel of the large dark eye! unless male offspring be obtained, there is no happiness, either in this world, or the next.

Truly those who have not begotten male children, cannot effectually quench the fire of hunger by which the manes are consumed: I have incurred this misfortune by the fatal effect of my former deeds, but I shall live if thou hast compassion in me, O long-eyed Damsel!

By whom except by their wives are the prosperity, glory and renown of householders maintained? have thou, therefore, compassion on me, said he, and either by the gods or the sages produce those by whose means I shall reach the celestial world.

NOTE. These verses allude to a famous instance of the appointment of a wife to raise up children to her husband. Pāndu the putative father of the Pāndaver, whose contest with the Cauraver, the descendants of Curu the common ancestor of both families,

forms the principal subject of the Bāradam, had in hunting accidentally wounded the Rishi Bavanen, while in amorous dalliance with his wife, and, in consequence of the angry malison of the sage, was compelled, under pain of death, to abstain during his whole life from conjugal intercourse. Despairing, therefore, of having children of his own, he entreats his wife Cunti Dēvi, in the words of the quotation, to raise up to him male offspring by the intermediation of others. Though at first reluctant both she and his second wife, Mātra Dēvi at length consent and by their intercourse with certain of the Gods the five Pāndava Heroes are born: namely, to Cunti, by Yamen, Deruma Rājen, by Vāyu, Bimen, and by Indren, Arjunen; and to Mātra-Dēvi, by the Aswinis (Pleiades), Naculan and Sagādēven.

உயிரு முடலு முருண்மணியுந் தேசுமெனச்
செயிர்தீர் கணவனுடன் சேயிழைமார் வாழ்வதலா
தயலாப் பிரிவுற் றணங்குகூர்ந் தென்போலத்
துயராற் றுலைந்திருக்குந் தோகையரு மூண்டேகொல்.

தன்கடவு ளின்பந் தனதுவலி தேசனைத்தும்
வன்கணவ னென்றே மதித்தமட மாதுக்குப்
புன்கண் புரிதல் புலமையோ பொய்மைமொழி
நின்கணுறு மேற்சரத நீதியெவர் பாலாமே.

பெருமைபுக ழின்பம் பெறும்பேறு வேள்வியுடன்
கருமமற மாற்றலெலாங் கற்பின்மனே யாளுடையோர்க்
குரிமையென வேத முரைப்பதுணர்ந் தேயுமெனை
யருமைமக னெடு மவமதித்த றக்கதுவே.

வாழ்ந்தாலும் வீந்தாலும் வாழ்வின்றி நல்குரவிற்
றுழ்ந்தாலு மொக்கச் சமைந்தாண் மனநோவ
வீழ்ந்தாடி நீர்துளையும் வெம்பறவை போன்றவர்பால்
ஆழ்ந்தா லெடுத்தாற்றி யார்காக்க வல்லாரே.

மைந்த னெருவன் வரவென்று மாமகங்கள்
சந்ததமுஞ் செய்து தவந்தாமே பூண்டொழுகி
முந்து விரத முறையாற்றித் தானளிப்பர்
சந்ததியை நோக்கிச் சலித்தவரைக் காணேனுல்.

தழலிற் றழலுந் தகுதிபெறு மாடிதனில்
நிழலுற் றிடுமியலு நிச்சயிக்கி னென்றன்றே
கழலிற் பொலிபதத்தாய் கான்முளையே தானென்று
பழமைச் சுருதி பறைவதுவும் பொய்யாமோ.

வாவியொரு நூறுதனே மானுந் துரவொன்று
மேவுமது நூருகும் வெய்யதட மன்னதுநூ
ருவலிற்செய் பெற்றிமக மாமவைநூ ருகுமகன்
ருவுதிறன் மைந்தர்சதந் தானுமோர் சத்தியமே.

மன்னவர்க்கு வேண்டுவன மாசற்ற வில்லாளும்
பன்னர்க் கருமகவும் பகர்வாய்மை நன்னிலையு
முன்னியிவை மூன்று முறைவந் தடுக்குமுனக்
கென்னை மகிழ்வா லிசைந்தாளி லென்றுரைத்தாள்.

Richly adorned matrons live in happiness with their lords, by whom they are protected from evil, united as the soul with the body, or as brightness with the polished jewel; but what women were ever so completely overwhelmed by affliction as I am, who suffer the torment of separation from my husband.

Is it a proof of wisdom to do evil to a feeble woman, who considers her husband as her god, her joy, her strength, her beauty, as everything? if falsehood exist in thee with whom can truth be found?

To those who have chaste wives belong power, fame, felicity, and every attainable quality, together with all merit proceeding from sacrifice, religious acts, virtue and the rest, as is well known to be declared in the Vēdam; is it worthy of thee, then, to disgrace me and my child?

Whether thou livest, or dyest, or fallest from prosperity into distress, I must endure all in mental anguish; for who will protect me, or sooth the griefs with which I am overwhelmed, when forsaken by thee, like a bird which flies careless from the stream after having bathed and sported in its refreshing waters.

From the desire of obtaining one child, men continually make great sacrifices and engage in a course of austere devotion, according to the strictest rules prescribed, and it is granted unto them; but I know none who beholding their child disdainfully reject him as thou hast done.

From fire ariseth fire and from the mirror the image is reflected, these when duly considered are the same, O thou whose foot is adorned by the bell of victory! it is declared in ancient books that in like manner a father is the same with his offspring; is this untrue?

It is more meritorious to dig one large than one hundred small wells, one greatly desired reservoir than one hundred large wells, and to perform with zeal one sacrifice than to dig one hundred reservoirs; one son is equal to one hundred sacrifices, and one word of truth to one hundred valiant sons.

It is especially needful that princes should have a faultless wife, a son of indescribable virtue, and a fixed determination to perform their promises; the three things here enumerated will accrue to thee if thou receivest me with clearfulness into thy protection:—thus she said.

NOTE. These verses contain part of the address of Sācuntalā when rejected by her husband Dushmanta. The story is told at length in the First Book (ஆதிபருவம்) of the Bāradam, whence Cāla-dāsa has taken the fable of the drama translated by Sir W. Jones; in the latter the rejection is attributed to an imprecation uttered by the irritable Saint Durvāsa, which deprived the king of all recollection of his bride; but in the former to his policy, as he thereby induced her to substantiate their marriage in the presence of his court and then to remove all doubt of the legitimacy of his son. The interview concludes by her appealing to heaven to witness the Justice of her claim, when, as a virtuous wife has power over the elements and the Gods, a voice is heard in the air declaring her the lawful bride of Dushmanta and enjoining him to cherish her and her child.

CHAPTER VIII

அன்புடைமை

On affection

The title of this Chapter is composed of the terms அன்பு *affection* and உடைமை *possession*, but in this and similar compounds, the latter forms like the Sanscrit *twam*, தo, an abstract from a common noun and answers to our termination *ness*, or the Latin *tas;* the English terms *lovingness* or *loving-kindness*, therefore, convey more exactly the meaning of the Tamil compound.

I

அன்பிற்கு முண்டோ வடைக்குந்தா ழார்வலர்
புன்கணீர் பூச றரும். (க)

What bolt can love restrain? what veil conceal?
One tear-drop in the eye of those thou lov'st
Will draw a flood from thine.

"What veil conceal"—This is not expressed in the original, but the meaning is clearly deducible for அடைத்தல் means to *enclose, shut up, conceal.*

"Will draw a flood from thine"—Parimēl-azhager's translation of the latter part of this Couplet is—அன்பு செய் யப்பட்டாரது துன்பங்கண்டுழி யன்புடையார் கண் பொழிகின்ற புல்லிய கண்ணீரே யுண்ணின்ற வன்பினை யெல்லாரு மறியத் தூற்று மாதலான். *When those who love behold the affliction of those who are beloved, the tears running in drops from their eyes, by increasing to a shower, discover to all the love generated in their hearts.* The Latin commentator, also, adopting it is probable this interpretation, renders பூசல் *pluvia.* I have here followed these authorities, as they give the neatest term to the thought, though I cannot reconcile

it to the literal meaning of the word used in the original, which means severally *to ornament, anoint, fight, produce a loud sound;* either of the two last senses will suit the text, which may accordingly be rendered *a tear-drop in the eye of a beloved object will excite the lover to battle, or will cause him to express his sympathy aloud.*

Commencing with this Chapter the remainder of this division of the First Book treats,—first on *good qualities,* நற்குணங்கள், under which term are included the principal *virtues* of domestic life,—secondly on *good acts,* நற்செய்கைகள், or the *duties* of that state. Among these the chief virtue is love or affection and the chief duty hospitality, and to these, therefore, the precedency is given by the Author. Some make this the First Chapter of the First Part of the First Book, *On domestic life,* and all preceding introductory; because the Second, *On retirement,* commences with the Chapter corresponding with this, *On benevolence.* Of the terms whence three Chapters derived their titles, the first, அன்பு, is explained to mean that special affection which man feels for all connected with him in the several relations of wife, child, kindred friend, neighbour, &c., and may be rendered *love, affection, tenderness, friendship.* By the second, அருள், is intended that general affection which man in religious or philosophical retirement should feel for all creatures; this corresponds with the terms *benevolence, philanthropy, pity, compassion, charity, mercy.* In attributing these virtues to the social and retired man respectively, the Indian moralist does not mean, however, to confine them to either; they must be considered as the special, not the exclusive qualities of the two classes.

The following quotations from Parimēl-azhager's commentary will further explain these distinctions: the first is from his introduction to this Chapter, the second from that prefixed to the First Chapter of the Division, *On retirement.*

அன்புடைமை-அஃதாவ தவ்வாழ்க்கைத்துணையும் புதல்வரு முதலிய தொடர்புடையார்கட் காதலுடையனுதல்-அதிகார முறை மையு மிதனுனே விளங்கும்-இல்லற மினிது நடத்தலும் பிறவுயிர் கண்மே லருள்பிறத்தலு மன்பின் பயனுதலி னிதுவேண்டப்பட்டது-வாழ்க்கைத்துணமே லன்பில்வழி யில்லற மினிது நடவாமை-அறவோர்க் களித்தலு மந்தண ரோம்பலுந் துறவோர்ப் பேணலுந் தொல்லோர் சிறப்பின் விருந்தெதிர்கோடலு மிழந்தவென்னை யென்பதனுனுமறிக-அதனு லருள்பிறத்த லருளென்னு மன்பீன் குழவி யென்பதனுனு மறிக.

This title loving-kindness *relates to the affection a man has for his wife, his children, and all connected with him in any relation. The purpose of this chapter is thus to be explained. The fruits of affection are to conduct domestic affairs, so as to produce pleasure, and cause man to be benevolent to all living : this will be explained hereafter. If love for the wife exist not domestic affairs cannot be satisfactorily conducted, as is exemplified in the verse beginning—"Me, the forsaken, who have always been liberal to the virtuous, have cherished Brāhmans, have been charitable to the devout, and have solicited the visits of guests according to the example of the ancients, &c.,* (see *the 15th Fable of the Silappadigāram,* சிலப்பதிகாரத்திலடைக்கலக்காதை,) *Universal benevolence, being indeed born of it, may be considered the child of love.*

முதற்க ணருளுடைமை கூறுகின்றுர் - அஃதாவது - தொடர்பு பற்று தியல்பாக வெல்லா வுயிர்கண்மேலுஞ் செல்வதாகிய கருணை - இல்லறத்திற் கன்புடைமைபோ லித்துறவறத்திற்குச் சிறந்தமை யின் முற்கூறப்பட்டது.

In the commencement (of this part) he treats on benevolence, which signifies, that kindness which extends to all living, without being connected with them by any tie. As the chapter on loving-kindness (properly) commences the part on domestic virtue, so this precedes all those on the virtues of the Recluse.

As the quotations hitherto made from the Sanscrit have, from the nature of the subject, been generally confined to writings, which, though affording frequent instances of the sublime, both in thought and expression, exhibit none of the minor graces of poetry; I have inserted in this chapter a series of verses in that language in various measures and in a laboured and rhetorical style, amplifying the leading thoughts of the several Couplets translated. They are the composition of Vēdam Patābhi-Rāma Sāstri, the Head Master for Hindu Law and the Sanscrit and Telugu Languages in the College of Fort St. George, and are given, as written by the Author, in the Telugu Character.

అనుష్టుప్

నకనాటమనుక్రోశంజాతమంతర్నిగూహితుం
అహంపూర్వికయాబాష్పఃస్వతోయక్రాక్ర్పవర్తకే

స్వాగతావృత్తం

కృత్రిమైర్ముఖవికారవిలాపై
ర్నాటయంతివితథామనుకంపాం
వ్యజ్వలేమనసివస్తుసతీసా
గద్గదప్రసరదశ్రునిపాతైఃస్వాగతావృత్తం

యఃపరవ్యసనభావనయోష్మా
తేననవ్యనవనీతమివాస్య
మానసంద్రవతితస్యవిసారో
మంతుచక్షురుపయాతిసబాష్పఃస్వాగతావృత్తం

There is no door which can conceal love when it existeth in the heart,
For the tears will immediately burst forth striving which shall be first
By deceitful tears, however, and an assumed change of countenance,
Men often feign a fictitious love ;
It may be known, when it really existeth in the breast,
By the tears gushing spontaneously from the eyes intermingled with convulsive sobs.
From the knowledge of other's griefs an internal heat ariseth
And by this, like new butter,
The mind of man is melted, and, overflowing,
Gusheth forth from the eyes and produceth tears.

II

அறத்திற்கே யன்புசார் பென்ப ரறியார்
மறத்திற்கு மஃதே துணை. (சு)

The ignorant say that love is virtue's friend ;
But know that love the wicked aideth more.

"The wicked aideth more"—That is virtue requires no external assistance being all sufficient to herself ; to vice, however, degraded and despised, the consoling protection of love, or friendship, is most beneficial. Vice in the object beloved is not then, according to the Author, a necessary cause of the extinction of love ? certainly not, for the intrinsic affections cannot be influenced by extrinsic causes. What no bolt can restrain, no extraneous circumstances can affect ; for love is born autogeneously in the mind of the lover (ஜிஜ்ஞஃ in Sanscrit, சித்தசன் in Tamil, *that which is born in the mind,* is one of its usual epithets) and exists independently of the worthiness or unworthiness of the object beloved : its nature is so pure that no association can conta-

minate it.—By explaining மறம் ("malum odü et cætera mala quæinde sequuntur") to mean, *hatred*, or its effects, *injury*, the commentators give to this verse a different meaning: their interpretation is—when a person having received an injury does good to the evil doer, he not only acts virtuously, but the evils are averted which would arise from prosecuting the feud; hence love, not only promotes virtue, but it prevents what is contrary to it. The words of Parimēlazhager are மறத்தை நீக்குதற்குந் துணையாமென்பார் and those of the Latin commentator "unde infertur, quod amor non modo virtutis exercitium promovet, sed etiam ea quæ virtuti contraria sunt avertit." But the Author does not say it *averts* or *assists to avert;* he says it *assists*, and it is surely going too far to say, that, when a man from moral preference, returns good for evil, he can be actuated by affection for his enemy. In this version, I have followed, therefore, the simple meaning of the words of the Author மறத்திற்கு மஃதேதுணை *to vice, also, affection is assuredly an aid.*

అనుష్టుప్

ధర్మాలంబమనుక్రోశంప్రవదంత్యమనీషిణఃఅధర్మస్యాయమాలంబోలోకయోరుభయోరపి

శిఖరిణీవృత్తం

అనుక్రోశాద్రక్షత్యలమయసాలోకవిధుతంనరందీనంసాధుర్జనయతిదివంచాసుకృతినఃసుతోదాహిత్రోవాసుకృతమితరోవాపిరచయత్తదుద్దేశేనాలంబనమయమధర్మస్వనిభృతం

వంశస్థవృత్తం

అపాపకోపాతపతాపరక్షకేమనస్యనుక్రోశనిషేకశీతలేసముల్లసత్సర్వజనాభినందనఃఫలత్యజస్రంబహుపుణ్యపాదపః

శిఖరిణీవృత్తం

అనుక్రోశోమైత్రీంజనయతిజానామకృతకః
సమాధత్తెధర్మంవ్యపనయతిచక్రోధవశతాం
అధర్మస్యస్నేహంనుదతితదిహాముత్రచచిరం
నరంసౌఖ్యంముఖ్యంగమయతిచదుఃఖంశమయతి

The uninformed maintain that love only aideth virtue;
But love is the aid, also, of vice in both worlds.

From love the worthy man protecteth the wicked wretch who hath become infamous and is despised by the world; and his sons, daughters, or others, having vicariously performed meritorious acts (religious offices) for him, who of himself hath done no good actions, procure his admission into heaven: love, therefore, is the special aid of the wicked.

Sheltered from the sultry heat of malice and wrath,
In the cool recess of the soul, watered by benevolence,
Flourisheth the tree of virtue, giving joy to all mankind,
And producing fruit constantly and abundantly.

Unfeigned love generateth friendship among mankind;
It reneweth virtue, dispelleth hatred and all uncharitableness;
Represseth the growth of vice, and, both here and hereafter,
Is and the softener of sorrow the chief cause of happiness to man.

III

அன்பகத் தில்லா வுயிர்வாழ்க்கை வன்பார்க்கண்
வற்றன் மரந்தளிர்த் தற்று. (அ)

As in a barren soil a sapless tree,
So flourish those in wedded bliss, whose souls
Know not the sweets of love.

"Know not the sweets of love"—Europeans account the natives of India deficient in the benevolent affections, attri-

buting this defect, however, to apathy rather than to natural disposition; the Hindus, on the other hand, make similar estimate of the European character, but, judging from those they see exiled from the pale of the tenderer charities, believe it proceeds from innate hardness of heart. They are both wrong; it is not in feeling but in expression of feeling that the difference lies, even when they appear to differ diametrically. Thus, when an European in the first days of widowhood bemoans with sighs and tears and expressions of unconsolable sorrow the irrepairable loss of the beloved of his heart, or when on a similar occasion, the Hindu says, with apparent indifference, that his wife and his horse fell sick at the same time and the death-demon which came to take the life of the latter took by mistake that of the former, sympathy and disgust may in either case be equally misplaced. As custom requires so imperatively that the European should exhibit these signs of affliction for his loss, that it becomes almost a moral duty to do so; and as, on the contrary, it demands, with equal rigor, that the Hindu should carefully avoid all such signs, under penalty of being considered weak and uxorious, the real feeling of each, it is probable, approaches much nearer than at first view is apparent. Apathy, or what appears to strangers apathy, whether arising from individual habit or national custom, is often only the out-door covering for the strongest feelings; however contradictory to appearance, therefore, it may with perfect truth be maintained, that there is no people more keenly alive to the affections of parent, child and relation, none more ardent in conjugal attachment, or more enthusiastic in devotion to the objects of their religious veneration than the natives of Southern India. The last fact will perhaps be more readily admitted than the former; but the love of his creatures must, as the predicate of an object in the expression of its identity, be included in the undissembled love of

the Creator, and he who feels the latter strongly must, therefore, be strongly affected towards the former.

అనుష్టుప్

అనుక్రోశవిహీనస్యజీవితంనిష్ప్రయోజనం
యథాపల్లవితంభూమౌక్రూరాయాంశాల్మలీతరోః

గీతిః

బీజప్రయోజనాభ్యాంవినానకస్యాపిసంభవోజగతి
ఇతితాంత్రికప్రవాదోనిరనుక్రోశంనిగోచరంకురుతె

స్వాగతావృత్తం

శాల్మలీద్రుమవనౌకఠినాయాం
మిశ్వరఃస్థలమజాగళలంబం
నిర్దయంగృహగతంచపుమాంసం
స్రష్టవాన్కిమితినప్రతిపద్యె

To him who is devoid of affection, life is unprofitable.

And resembleth the budding of the Śālmali tree in barren ground.

To all that existeth in the world there is a cause and a purpose;

This is the declaration of the learned, and to those devoid of affection only is it inapplicable.

The Śālmali tree in an unproductive soil,

The wattles dependent from the neck of the sheep,

And him, who engaged in domestic life is devoid of benevolence,

For what purpose the Almighty hath created these I know not.

IV

புறத்துறுப் பெல்லா மெவன்செய்யும் யாக்கை
அகத்துறுப் பன்பி லவர்க்கு. (கூ)

What though the body each perfection own,
If in the breast, the beauty of the mind,
Sweet love exist not?

"The beauty of the mind"—The Commentators discharge this thought of the beauty it possesses, when clothed only in the simple, but the expressive words of the Author, by inserting இல்லறத்திற்கு in the second line before உறுப்பு and rendering the sentence—*love, a member requisite for the domestic state*: thus Parimēl-azhager—யாக்கை யகத்தின் கணின் றில்லறத்திற்குறுப்பாகிய வன்புடைய ரல்லாதார்க் கேனைப் புறத்தின்கணின் றுறுப்பாவனவெல்லா மவ்வறஞ்செய்தற் கென்ன வுதவியைச் செய்யும் *To those who possess not love, which is a member necessary to the mind for the performance of domestic duties, of what use are all outward members for the performance of those duties?*-Thus also the Latin Commentator-Ei, qui caret amore, quid est animi membrum; cætera omnia membra quid prodierunt ad vitam conjugalem? The former, however, adds—யாக்கையிற் கண்முதலிய வுறுப்புக்களெல்லா மென்னபயனேச் செய்யு மனத்தின்க ணுறுப்பாகிய வன்பிலாதார்க் கென வுரைப்பாரு முளர் *there are those who thus render this verse*—"*What advantage will the eye and all the other members of the body afford to those who are void of love, which, as the eye to the body, is the chief member to the mind.*" To what commentary reference is here made I know not; but this certainly approaches nearer than either of the other versions to the sense of the Author, though there is no necessity for the insertion of கண் *the eye*, in either of the places in which it occurs.—The meaning of the original is, that, as the beauty of the body is not perfect, unless its members are

complete, so the mind is deformed, if love, one of its principal members, on the presence of which its symmetry depends, do not exist in it.

Sanscrit Stanzas

అనుష్టుప్

అనుక్రోశవినిర్ముక్తంమనోయదినబంధురం
శరీరమివసంత్యక్తంశ్రోత్రత్వక్చక్షురాదిభిః

ఉపజాతినృత్తం

మనోనుబంధీనిదశేంద్రియాణి
తస్మిన్నహార్దేవనచంద్రికేవ
శ్మశానభూఃపుష్పలతేవతేషాం
మోఘానులాపశ్రవణాదిశక్తిః

ఉపజాతివృత్తం

రమ్యంవపుఃపాటవమింద్రియాణాం
గజాస్తురంగాఃపరివారవర్గః
ధనానిభూయాంసిచకాణకాంతా
శృంగారచేష్టేవమనస్యహార్దే

The mind which is devoid of affection is without beauty,

Like the body deprived of hearing, feeling, sight and the other senses.

When the mind, which is intimately connected with the faculties and organs of sense,

Is without affection, vain, as the splendor of the moon in the wilderness,

Or as flowers blooming in the field where the dead are burned,

Are speech, hearing and all other bodily powers.

The beauty of the body, the faculties of sense,

Elephants, horses, a crowd of clients.

And abundant wealth are to the mind devoid of benevolence, as pain as the amorous

Glances and playful gestures of his wife are to the blind man.

V

அன்பின் வழிய துயிர்நிலை யஃதிலார்க்
கென்புதோல் போர்த்த வுடம்பு. (ஈ)

That breast alone contains a living soul,
Which love inspires; void of this genial warmth,
'Tis bone o'er laid with skin.

అనుష్టుప్

జీవితస్యహ్యనుక్రోశోలక్షణంతద్విపర్యయే
చర్మాస్థిమాత్రమేవేదంశరీరంప్రేతసన్నిభం

ఇంద్రవంశావృత్త

సల్లాపలీలాసలిలోదితాలిపి
మైత్రీసమాపాదనమభ్రకుట్టనం
ఆపన్నరక్షాపవమానకుట్టిమ
శ్చేతస్యనుక్రోశకళావివర్జితే

రథోద్ధతావృత్తం

దగ్ధముద్గపటికేవచేతనా
హార్దయుగ్యదినతేనతాదృశీ
మూర్తిరీశవిధిమాత్రచంచలా
పుత్తళీసరసచర్మనిర్మితా

Love is the real sign of life; when that existeth not,
This body, like a corpse, is merely skin and bone.

Courtesy is like characters traced on the water;
The acquisition of friends is beating the air;
And the charitable protection of the miserable is like laying a floor of wind;
If there be a want of benevolence in the heart.

The understanding is but a fine garment burned to ashes, if it be not joined to the affections of the heart; such a body, therefore, is but a puppet made of skin and moved by the will of its owner.

ILLUSTRATIONS

The selections, to which I have here given the precedence, are from the 25th Chapter in the Second Part of the First Book of the Curaḷ, and the 79th, 80th, 81st, 82nd, and 83rd Chapters in the Third Part of the Second Book. Those which immediately follow will be found, in the 8th, 9th, 10th, 11th and 12th Chapters of the Second Book, of the Nāladinānūru. The version of some of the verses of the latter work are more free than usual; but I have nowhere departed from the sense of the original, though I have occasionally quitted the words to accommodate the expression to our taste.

அருளுடைமை

அருட்செல்வஞ் செல்வத்துட் செல்வம் பொருட்செல்வம்
பூரியார் கண்ணு மூள.

நல்லாற்று ணுடி யருளாள்க பல்லாற்றுற்
றேரினு மஃதே துணை.

அருள்சேர்ந்த நெஞ்சினுக் கில்லை யிருள்சேர்ந்த
வின்ன வுலகம் புகல்.

மன்னுயி ரோம்பி யருளாள்வார்க் கில்லென்ப
தன்னுயி ரஞ்சும் வினை.

அல்ல லருளாள்வார்க் கில்லை வளிவழங்கு
மல்லன்மா ஞாலங் கரி.

அருளில்லார்க் கவ்வுலக மில்லைப் பொருளில்லார்க்
கிவ்வுலக மில்லாதி யாங்கு.

பொருளற்றூர் பூப்ப தொருகால் அருளற்று
ரற்றூர்மற் றூத லரிது.

தெருளாதான் மெய்ப்பொருள் கண்டற்றூற் றேரின்
அருளாதான் செய்யு மறம்.

வலியார்முற் றன்னை நினைக்கதான் றன்னின்
மெலியார்மேற் செல்லு மிடத்து.

On benevolence

The highest felicity is that which proceeds from universal benevolence ("ex amore proximi" Lat. Com.); the felicity proceeding from wealth is enjoyed even by the vilest of mankind.

On due consideration it will be found, that all sects maintain that the aid of charity is necessary to obtain felicity; reflect carefully, therefore, and cherish the benevolent affections.

They enter not the world, where darkness reigns
And where affliction howls, whose bosoms glow
With love for all their kind.

Those who in their hearts cherish charity towards all existent beings, they truly say, need not fear any mischief to themselves.

Witnesses the mighty earth, where'er the winds
Send forth their blasts, that evil cannot reach
The charitable man.

The other world (i.e., its joys) belongeth not to those who are devoid of charity, as this world belongeth not to those who are devoid of wealth.

Those now devoid of wealth may hereafter flourish in happiness; but those devoid of charity cannot be free from offence.

As the comprehension of the true God, without clearness of understanding, is impossible; so, also, is the practice of virtue without charity.

Imagine thyself before those more powerful than thou art, when about to treat harshly those more weak than thyself.

நட்பு

நிறைநீர நீரவர் கேண்மை பிறைமதிப்
பின்னீர பேதையார் நட்பு.

நவிறெறு நூனயம் போலும் பயிறெறும்
பண்புடை யாளர் தொடர்பு.

முகநக நட்பது நட்பன்று நெஞ்சத்
தகநக நட்பது நட்பு.

அழிவி னவைநீக்கி யாறுய்த் தழிவின்க
ணல்ல வுழப்பதா நட்பு.

இனைய ரிவர்நமக் கின்னம்யா மென்று
புனையினும் புல்லென்னு நட்பு.

Friendship

The friendship of the wise is like the moon in its increase; the friendship of fools like the moon in its decrease.

As the pleasures of learning increase by constant application; so the friendship of the worthy increaseth by constant intercourse.

True friendship is not that which dimpleth the face with smiles, but that which maketh the heart rejoice.

Friendship should repel all injuries, should take the lead in the path of virtue, and, in unavoidable misfortune, should share the adversity it causeth.

Vain is the fragile friendship, however specious, which saith—"Even as they are to us, so will we be to them."

நட்பாராய்தல்

நாடாது நட்டலிற் கேடில்லை நட்டபின்
வீடில்லை நட்பாள் பவர்க்கு.

குணனுங் குடிமையுங் குற்றமுங் குன்ரு
இன்னு மறிந்தியாக்க நட்பு.

ஊதிய மென்ப தொருவற்குப் பேதையார்
கேண்மை யொரீஇ விடல்.

உள்ளற்க வுள்ளஞ் சிறுகுப கொள்ளற்க
வல்லற்க ணூற்றறுப்பார் நட்பு.

On due reflection in contracting friendship

Nothing is more hurtful than friendship inconsiderately formed; for, after it hath once been contracted, it is difficult for those sincerely united in friendship to separate.

Friendship should be contracted only after having ascertained the disposition, lineage, and faults of the party, and that his connections are honourable.

To separate from the society of fools is the most profitable thing a man can do.

Ponder not on what depresseth the mind, and form not friendship with those who forsake their friends in adversity.

பழமை

நட்பிற் குறுப்புக் கெழுதகைமை மற்றதற்
குப்பாதல் சான்ரூர் கடன்.

பேதைமை யொன்ரே பெருங்கிழமை யென்றுணர்க
நோதக்க நட்டார் செயின்.

எல்லைக்க ணின்ரூர் துறவார் தொலைவிடத்துந்
தொல்லைக்க ணின்ரூர் தொடர்பு.

கேளிழுக்கங் கேளாக் கெழுதகைமை வல்லார்க்கு
நாளிழுக்க நட்டார் செயின்.

விழையார் விழையப் படுப பழையார்கட்
பண்பிற் றலைப்பிரியா தார்.

On old friendship

The prudent bear complacently even the undue familiarity of those friends with whom they are as intimately united in friendship as the limbs with the body.

If thy friends do anything to offend thee, consider it the effect either of thoughtlessness, or of too great familiarity.

Those constant in friendship will not forsake the society of those, who from old time have been faithful to them, even when they are injured by the connection.

Those confirmed in the knowledge of the true nature of friendship listen not to the faults of their friends, although daily guilty of them.

Even their enemies will desire the love of those, who, on account of ancient friendship, separate not from their friends, however culpable they may be.

தீநட்பு

உறினட் டறிஞெஞ்ஊ மொப்பிலார் கேண்மை
பெறினு மிழப்பினு மென்.

உறுவது சீர்தூக்கு நட்பும் பெறுவது
கொள்வாருங் கள்வரு நேர்.

பேதை பெருங்கெழீஇ நட்பி னறிவுடையார்
ஏதின்மை கோடி யுறும்.

கனவினு மின்ஞது மன்ஞே வினேவேறு
சொல்வேறு பட்டார் தொடர்பு.

On Hurtful Friendship

Of what consequence is it whether the friendship of the inconstant, who attach themselves to thee in prosperity, but forsake thee in adversity, be gained or lost?

The friend who considereth only his advantage is on a level with mercenary harlots and robbers.

Ten million of times better is the enmity of the wise, than the most devoted attachment of fools.

NOTE. The next verse gives a similar preference to enemies over cowardly friends.

It is unpleasant even to dream of the friendship of those, whose words and deeds are at variance.

கூடாநட்பு

சீரிடங் காணி னெறிதற்குப் பட்டடை
நேரார் நிரந்தவர் நட்பு.

முகத்தி னினிய நகாஅ அகத்தின்னு
வஞ்சரை யஞ்சப் படும்.

நட்டார்போ னல்லவை சொல்லினும் ஓட்டார்சொ
லொல்லை யுணரப் படும்.

பகைநட்பாங் காலம் வருங்கான் முகநட்
டகநட் பொரீஇ விடல்.

On improper friendship

The friendship of those who dissemble attachment, while they seek occasion to betray thee, is like an anvil (which supports the metal while the hammer beats it).

Mischief should be feared from the deceitful, whose countenances are pleasant but their hearts filled with malice.

Although they assume the courteous address of friends, the words of foes will soon be known for what they are.

When the time arrives for enmity to become amity, let your countenance be friendly, but carefully recede from such friendship.

Nāladi-nānūru

சுற்றந்தழாஅல்

வயாவும் வருத்தமு மீன்றக்கா னேவுங்
கவாஅன் மகற்கண்டு தாய்மறந் தாஅங்
கசாஅத்தா னுற்ற வருத்த முசாஅத்தன்
கேளீரைக் காணக் கெடும்.

இன்ன ரினைய ரெமர்பிற ரென்னுஞ்சொல்
என்னு மிலரா மியல்பினுற் றுன்னித்
தொலைமக்க டுன்பந்தீர்ப் பாரேயார் மாட்டுந்
தலைமக்க ளாகற்பா லார்.

பொற்கலத்துப் பெய்த புலியுகிர் வான்புழுக்கல்
அக்காரம் பாலோ டமரர்கைத் துண்டலின்
உப்பிலிப் புற்கை யுயிர்போற் கிளைஞர்மாட்
டெக்கலத் தானு மினிது.

மூட்டிகை போல முனியாது வைகலுங்
கொட்டியுண் பாருங் குறடுபோற் கைவிடுவர்
சுட்டுக்கோல் போல வெரியும் புகுவரே
நட்டா ரெனப்படு வார்.

நறுமலர்த் தண்கோதாய் நட்டார்க்கு நட்டார்
மறுமையுஞ் செய்வதொன் றுண்டோ விறுமளவும்
இன்புறுவ தின்புற் றெழீஇ யவரோடு
துன்புறுவ துன்புருக் கால்.

On the union of relations

As a mother forgets the pains and trouble she suffered during pregnancy and child-birth, when she sees her infant on her lap; so the distress a man suffers from poverty and other misfortune disappears on the sight of his relations enquiring for him.

Those who, making no distinctions between dispositions or conditions, relations or strangers, actuated by their natural feelings alone, seek all who are in poverty or affliction and relieve their distress, will be regarded by every one as pre-eminently worthy.

Than to eat on a golden dish rice, white as the claws of a tiger, mixed with sugar and milk, from the hands of an enemy, it is sweeter to take a mess of grass-reeds, without salt and in any kind of dish, in the house of a relation dear as life.

Even those who have been pleasantly entertained by another, as frequently as a hammar strikes the anvil, will forsake him as the tongs do the iron on entering the fire; but those, who are truly worthy of being called friends, will adhere to him in distress, as the rod by which it is turned adhereth to the metal in the forge.

O thou who are adorned by a cool and fragrant garland! when relations have partaken of the prosperity of their relations, if they partake not, also of their adversity until death, is there anything they can do for them in the other world?

நட்பாராய்தல்

கருத்துணர்ந்து கற்றறிந்தார் கேண்மையெஞ் ஞான்றுங்
குருத்திற் கரும்புதின் றற்றே—குருத்திற்
கெதிர்செலத்தின் றன்ன தகைத்தரோ வென்று
மதுரமி லாளர் தொடர்பு.

யானே யனையவர் நண்பொரீஇ நாயனையார்
கேண்மை கெழீஇக் கொளல்வேண்டும்—யானே
யறிந்தறிந்தும் பாகனையே கொல்லு மெறிந்தவேன்
மெய்யதா வால்குழைக்கு நாய்.

பலநாளும் பக்கத்தா ராயினு நெஞ்சிற்
சிலநாளு மொட்டாரோ டொட்டார்—பலநாளு
நீத்தா ரெனக்கை விடலுண்டோ தன்னெஞ்சத்
தியாத்தாரோ டியாத்த தொடர்பு.

கோட்டுப்பூப் போல மலர்ந்துபிற் கூம்பாது
வேட்டதே வேட்டதா நட்பாட்சி—தோட்ட
கயப்பூப்போன் முன்மலர்ந்து பிற்கூம்பு வாரை
நயப்பாரு நட்பாரு மில்.

On reflection in contracted friendship

Friendship with the wise, whose intelligence divines one's thoughts, is like eating a sugarcane from the top (as its sweetness increases more and more); connection with

persons without sweetness of disposition is like eating it from the opposite end (the flavour decreasing by degrees).

Avoiding the friendship of those who resemble elephants, seek the friendship of those who resemble dogs ; for an elephant will kill his driver, whom he hath known for a long time, but a dog will wag his tail while the spear thrown at him is still in his body.

Men cleave not to those, to whom their hearts cleave not within a short space, though familiar with them for a long time ; but will the friendship, interwoven with the idea of those intertwined with their hearts, be abandoned, though they are for a long time absent ?

The preservation of friendship is when affection continues affection, like the flower of the branch, which, being blown, closeth not again ; those who resemble the flowers of the pool, which, having blown, again close their petals, know neither affection, nor friendship.

நட்பிற் பிழைபொறுத்தல்

நல்லா ரெனத்தா னனிவிரும்பிக் கொண்டாரை
அல்லா ரெனினு மடக்கிக் கொளல்வேண்டு
நெல்லுக் குமியுண்டு நீர்க்கு நுரையுண்டு
புல்லிதழ் பூவிற்கு முண்டு.

மடிதிரை தந்திட்ட வான்கதிர் முத்தங்
கடுவிசை நாவாய் கரையலைக்குஞ் சேர்ப்ப
விடுதற் கரியா ரியல்பிலரே னெஞ்சஞ்
சுடுதற்கு மூட்டிய தீ.

இன்ன செயினும் விடுதற் கரியாரைத்
துன்னுர் துறத்த றகுவதோ—துன்னருஞ்சீர்
விண்குத்து நீள்வரை வெற்ப கலைபவோ
கண்குத்திற் றென்றுதங் கை.

குற்றமு மேனைக் குணமு மொருவனே
நட்டபி னுடித் திரிவேனே னட்டான்
மறைகாவா விட்டவன் செல்வுழிச் செல்க
அறைகடல்சூழ் வைய நக.

On the endurance of the faults of friends

When those we greatly love and esteem as virtuous, prove otherwise, this ought to be carefully concealed; for rice in the grain hath a husk, water foam, and flowers some unfragrant leaves.

O Lord of the wave-resounding shore, where bright-rayed pearls are thrown up by the rolling billows and where float swift-sailing ships! if friends, from whom it is difficult to separate, possess not virtuous dispositions, they are a fire kindled to burn our hearts.

Is it right utterly to abandon friends, whom it is so difficult to forsake, though guilty of evil deeds, O Lord of the renowned mountains, which covered by the long stems of bamboos pierce the sky? will men cut off their hand because it has struck their eye?

If, after contracting a firm friendship with any one, I set myself to note his good and bad qualities, may I be cast into the hell, where the traitor, who discovereth the secrets of his friend, is punished, and may I be scoffed at by the whole world!

கூடா நட்பு

சீரியார் கேண்மை சிறந்த சிறப்பிற்றுய்
மாரிபோன் மாண்ட பயத்ததா—மாரி
வறந்தக்காற் போலுமே வாலருவி நாட
சிறந்தக்காற் சீரிலார் நட்பு.

நுண்ணுணர்வி னோடு கூடி நுகர்வுடைமை
விண்ணுலகே யொக்கும் விழைவிற்று—ணுண்ணூல்
உணர்வில ராகிய வூதிய மில்லார்ப்
புணர்த னிரையத்து ளொன்று.

பெருகுவது போலத் தோன்றிவைத் தீப்போல்
ஒருபொழுதுஞ் செல்லாதே நந்து—மருகெல்லாஞ்
சந்தன நீள்சோலைச் சாரன் மலைநாட
பந்தமி லாளர் தொடர்பு.

முட்டுற்ற போழ்தின் முடுகியென் னுயிரை
நட்டா னெருவன்கை நீட்டேனே—னட்டான்
கடிமனை கட்டழித்தான் செல்வுழிச் செல்க
நெடுமொழி வைய நக.

On improper friendship

The friendship of eminent men is eminently illustrious, and as productive of benefit as timely rain; but the friendship of the mean, even in the time of their prosperity, resembleth, O Lord of the country of clear waters! the failure of rain in due season.

The enjoyment of the friendship of men of acute understandings is desirable as the joys of Heaven; but connection with unprofitable men, uninstructed in science and literature, is a very hell.

Our intimacy with those, to whom we are not bound by the chain of friendship, O prince of the hills, the sides of which are covered by groves of tall sandal trees! though it seemeth day by day to increase, may be dissolved as instantaneously as the fire catcheth the straw.

If I stretch not forth my hand and deliver my whole soul without hesitation to my friend, when he is in distress, may I be cast into the hell, where the wretch is punished who hath violated the chaste wife of his friend, and may I be scoffed at throughout the far-famed earth.

அறிவுடைமை

வேம்பி னிலையுட் கனியினும் வாழைதன்
றீஞ்சுவை யாதுந் திரியாதா மாங்கே
யினந்தீ தெனினு மியல்புடையார் கேண்மை
மனந்தீதாம் பக்க மரிது.

கடல்சார்ந்து மின்னீர் பிறக்கு மலைசார்ந்தும்
உப்பீண் டுவரி பிறத்தலாற் றத்தம்
இனத்தனைய ரல்ல ரெறிகடற் றண்சேர்ப்ப
மனத்தனையர் மக்களென் பார்.

பராஅரைப் புன்னைப் படுகடற் றண்சேர்ப்ப
ஓராஅலு மொட்டலுஞ் செய்பவோ நல்ல
மரூஉச்செய்தி யார்மாட்டுந் தங்கு மனத்தார்
விராஅஅயச் செய்யாமை நன்று.

உணர வுணரு முணர்வுடை யாரைப்
புணரப் புணருமா மின்பம்—புணரிற்
றெரியத் தெரியுந் தெரிவிலா தாரைப்
பிரியப் பிரியுமா நோய்.

Although the fruit of the plantain be ripened in the bitter leaves of the Vēmbu, it will not lose its natural sweetness; thus, although they who are naturally good associate with the bad, their friendship for them will not corrupt their minds.

NOTE. The tree here mentioned is that corruptly called Margosa (Amargozeira Port.); its botanical name, curiously formed from Sanscrit and Persian etymons, is "Nimbaazadaracta." Its astringent leaves and bark are administered by the Indian, as the Peruvian bark by the European Physicians. The wood of old trees has a similar scent, and is used to adulterate sandal.

Sweet water may be produced even on the side of the sea-shore and salt water on the side of a mountain. O Lord of the cool shore washed by the waves of the Ocean! it is truly said that sensible men will not imitate those with whom they consort, but will preserve their own minds.

O Lord of the cool shore of the Ocean, where the thick-boughed Punnei flourisheth! will those, who are virtuous and impartial towards all, first contract and then dissolve friendship? than this it is better that friendship should never be contracted.

To be united in friendship with the prudent, who think of that of which they ought to think, is productive of the highest felicity, and affliction is avoided by separating from fools who know not what belongeth to friendship.

புல்லறிவாண்மை

அருளி னறமுரைக்கு மன்புடையார் வாய்ச்சொற்
பொருளாகக் கொள்வர் புலவர்—பொருளல்லா
ஏழை யதனை யிகழ்ந்துரைக்கும் பாற்கூழை
மூழை சுவையுணரா தாங்கு.

The moral precepts benevolently delivered by the kind-hearted, the wise receive to their benefit, but the ignorant, devoid of all good qualities, treat them with scorn; thus the ladle tasteth not the sweetness of the milk porridge it contains.

Auveiyār

நற்ரு மரைக்கயத்தி னல்லன்னஞ் சேர்ந்தாப்போல்
கற்ருரைக் கற்ருரே காமுறுவர்—கற்பிலா
மூர்க்கரை மூர்க்கர் முகப்பர் முதுகாட்டிற்
காக்கை யுகிர்க்கும் பிணம்.

கற்பிளவோ டொப்பர் கயவர் கடுஞ்சினத்தால்
பொற்பிளவோ டொப்பாரும் போன்றதே—விற்பிடித்து
நீர்கிழிய வெய்த வடுப்போலு மாறுமே
சீரொழுகு சான்ரோர் சினம்.

As the beauteous swans flock to a fair pool covered with the lotus, so the learned (or good) love the learned (or good); and the ignorant and base, gather together, like crows devouring a carcase in a field when the dead are burned.

Mean people are divided by furious anger like a fractured stone; and some there are whose divisions resemble the fracture of gold (which is easily reunited); but with the good, pursuing together the path of virtue, anger disappears like the wound made by an arrow in the water.

Araneri-dīpam

பல்லார்தற் பணிவனவும் பகைகெடத்தாம் பெருகுவதும்
இல்லார்க்கொன் றீவதுவு மினியனவே புகலுவது
நல்லார்க்கண் டுவப்பதுவு நலிவாநோ யின்மையும்
எல்லார்க்கு முயிர்நிலையா மன்புடைய பயனென்பார்.

ஐயெனத்தாம் பெருகுவது மறிவினுல் விளங்குவதும்
உய்தவங்கேட் டுணர்வதுவு முணர்ந்தவற்றைப்
பிறருளத்திற்
செய்தவர்நன் ளுக்குதலுஞ் சிறந்தார்சொற் றேறுதலு
மெய்யன்பை யுள்ளத்தின் மேவியவன் பயனுகும்.

புலைக்குடியிற் பிறத்தலும் பொல்லாங்குள் வளர்வதும்
அலைப்புண்டு வருவதுவு மருஞ்சிறையி லகப்படலு
நிலைக்கழுவி லூர்ந்திடலு நின்றுறுப்புக் குறைவனவுங்
கலைப்பலவி னுரையன்ப கத்தில்வரப் பயனுகும்.

கற்பயில்வின் மூங்கையராய்க் கண்டார்கள்
பழித்திடலுஞ்
சொற்பயில விசைகேளாச் செவிடரா யுழலுவதுந்
தற்செய்யாக் கொடுமைகளைத் தான்பலவு மெய்துதலும்
அற்பிலா மனத்தவர்க ளடைபயனென் றறைவாரே.

Being honoured by many; increasing in prosperity by the extinction of feuds; giving to those who are in want; using always courteous speech; rejoicing in the presence of good men; not being afflicted by any wasting disease; these, they say, are the fruits of affection, the station of life to all.

Attaining to the highest honors; being illustrious in knowledge; enquiring after and fully considering the means of attaining eternal life; causing benefits to others by instilling the knowledge of this into their minds; searching into the words of the ancients: these are the fruits that gentle-minded man obtains in whose breast true benevolence existeth.

Birth in the state of an out-caste; cherishing wickedness in their mind; falling always into trouble; enduring harsh imprisonment; being impaled on a stake, or being deprived of their members: this is the fate of them in whose breast affection, praised in all writings, doth not exist.

As to the dumb, destitute of knowledge, and are condemned by all who behold them, as to the deaf who hear not the words addressed to them, and wander about neglected by all, and as to him who suffereth the cruelties he hath wantonly inflicted on others; such, the wise say, is the retribution to those whose breasts are void of affection.

NOTE. The work from which this extract is taken is a composition of the Jainer. The primary dogma of this sect is that every act, whether good or evil, is *necessarily* followed by an appropriate retribution; *deafness, dumbness,* and the like, therefore, are not natural defects to be commiserated, but the effects of crimes to be reprobated.

Scāndam

ஆரா யினுமொருவ ரன்பிற் றலைப்பட்டுப்
போரா தாத்தாற் பிறர்க்குதவி செய்வாரேற்
றீராத வெந்துயரிற் சேர்தலே மாய்தலிவை
பாரார் புகழே பயனென்று கொள்வாரே.

Whosoever unite themselves in friendship with others must support them with determined zeal, not regarding the severest suffering, not even death itself, but considering only the fame they will acquire.

Pazha-mozhi

மறுமனத்தா னல்லாத மாநலத்த வேந்தன்
உறுமனத்த னாகி யொழுகிற்—செறுமனத்தார்
பாயிரங் கூறிப் படைதொக்கா லென்செய்ப
ஆயிரங் காக்கைக்கோர் கல்.

When a pre-eminently excellent king of faultless mind manifesteth by his conduct that benevolence existeth in his heart, what can all his enemies, boastful of their origin, though assembled in one camp, do against him? one stone sufficeth for a thousand crows.

Rāmāyanam

என்பு தோலுடை யார்க்குமில் லார்க்குந்தம்
வன்ப கைப்புலன் மாசற வாய்ப்பதேன்
முன்பு பின்பின்றி மூவுல கத்தினும்
அன்பி னல்லதோ ராக்கமுண் டாகுமோ.

வைய மன்னுயி ராகவம் மன்னுயிர்
உய்யத் தாங்குமு டலன்ன மன்னருக்
கைய மின்றிய றங்கட வாதருண்
மெய்யி னின்றபின் வேள்வியும் வேண்டுமோ.

To corporeal beings of bone and skin, or to incorporeal beings, divested of all sensual taint, the cause of burning enmity, is there anything in the three worlds, either first or last, superior to affection?

Kings who are as the souls of the world and as bodies supporting all other souls, without doubt are not deficient in virtue; for, when confirmed in true benevolence, are sacrifices necessary?

Sirupanja-mūlam

வெந்தீக்காண் வெண்ணெய் மெழுகுநீர் சேர்மண்ணுப்
பந்தண்சாந் தந்தன் மகன்மக னேந்தனுள்
ஒன்றுபோ லுண்ணெகிழ்ந் தீயிற் சிறிதெனினுங்
குன்றுபோற் கூடும் பயன்.

Butter and wax melt in the hot fire, in the water clay, salt, and the paste of cool sandal; however little be given by those whose liberal minds resemble one of these five things, the fruit from generation to generation received will be like a mountain.

Ēlādi

சாதல் பொருள்கொடுத்த லின்சொற் புணர்வுவத்தல்
நோதல் பிரிவிற்க வவறலே—யோதலின்
அன்புடையார்க் குள்ளன வாறு குணமாக
மென்புடையார் வைத்தார் விரித்து.

In treating on death, bounteous acts, courteous speech, the pleasures of friendship, pain for others' sorrows, and the grief caused by separation, the sages of gentle disposition have shewn that these six are common to those in whose breasts dwelleth mutual affection.

Nanneri

பெரியவர்தந் நோய்போற் பிறர்நோய்கண் டுள்ளம்
எரியி னிழுதாவ ரென்க-தெரியிழாய்
மண்டு பிணியால் வருந்தும் பிறவுறுப்புக்
கண்டு கலுழுமே கண்.

பேரறிஞர் தாக்கும் பெருந்துயரந் தாங்கியே
வீரமொடு காக்க விரைகுவார்-நேரிழாய்
மெய்சென்று தாங்கும் வியன்கோ லடிதன்மேற்
கைசென்று தாங்குங் கடிது.

தங்குறைதீர் வுள்ளார் தளர்ந்து பிறர்க்குறூஉம்
வெங்குறைதீர்க் கிற்பார் விழுமியோர்-திங்கள்
கறையிருளை நீக்கக் கருதா துலகின்
நிறையிருளை நீக்குமே நின்று.

The worthy feel the griefs of others as their own griefs as butter melteth in the fire: thus, O thou who are orna-

mented with choice jewels! the pain caused to a limb by a local disorder the eye beholds and weeps.

The truly wise hasten to sustain the griefs sustained by others and to protect them courageously, O thou who art adorned by polished jewels! thus, the arm receives on itself and sustains the blow of the club which the body would otherwise sustain.

The worthy think not of supplying their own wants, but endeavour to supply the pressing wants of others; thus the moon, heeding not the removal of the darkness of its own spots, chaseth away the darkness which filleth the world.

NOTE. The allusion in this and other extracts to butter melting in the fire, bears in Hindu poetry a more dignified character than it would in ours. By this process is prepared *clarified butter*, which being used in oblations is considered a sacred object, and this simile in its full extent means, that, as crude butter is exalted in its nature by being melted in the fire, so is the heart of man by being softened by love.

Iniya-nālpadu

தங்கண் மரபுடையார் தாம்வாழ்தன் முன்னினிதே
அங்கண் விசும்பி னகனிலாக் காண்பினிதே
பங்கமில் செய்கைய ராகிப் பரிந்தியார்க்கும்
அன்புடைய ராத லினிது.

For men to live happily with their kindred is pleasant, and pleasant it is to behold the full moon among the beautiful clouds; the abundant love, kindly bestowed on all by those whose actions are free from guilt, is most pleasant.

NOTE. The title of this work signifies *forty verses on pleasant things;* and everything, which, according to the notions of the Hindus, affords delight is enumerated in it. There is another work under the title of இன்னாநாற்பது *forty verses on unpleasant things.*

Nīdineri vilaccam

இனியவ ரென்சொலினு மின்சொல்லே யின்னுர்
கனிய மொழியுங் கடுவே-யனல்கொளுந்தும்
வெங்காரம் வெய்தெனினு நோய்தீர்க்கு மெய்பொடிப்பச்
சிங்கி குளிர்ந்துங் கொலும்.

The words of the benevolent, whatever they are, are pleasant, but even pleasant words from the malevolent are poison; though borax refined in the fire cause great heat, it cures diseases, while arsenic, though cooling to the body, kills.

A stanza

வெற்பிற்றே செம்பொன் விரிகடற்றே வெண்முத்தம்
பொற்பிற்ரும் பூமுகைத்தே தேனினிமை-கற்பிற்றே
பெண்ணழகு நல்லறத்தே பேராப் பொருளின்பங்
கண்ணழகு செய்தயைத்தே காண்.

As the red gold is found in the mountains, and the white pearl in the broad ocean;

As the sweetness of honey pertaineth to the buds of flowers arrayed in beauty; as in chastity lieth

The beauty of women, and to virtue belongeth the endless felicity of heaven;

Know that the beauty peculiar to the eye is active mercy.

NOTE. This is cited as an example in the Tonnūl and is, I believe, the composition of the author, Vira-māmuni.

A stanza

நன்மழை பெய்தலு நற்பெண்ண ணைத்தலு
நன்மொழிக் கேட்டலு நற்கிழி நோக்கலு
நன்மணிப் பூணலு நற்சுவை சுவைத்தலு
நன்மையென் றெண்ணு நன்மையெண் ணருளே.

Not the fall of seasonable rain; not the embrace of beautiful women;

Not listening to eloquent discourse; not the sight of finely finished pictures;

Not the ornament of precious stones, nor the tasting of delicious viands;

Think not that these constitute the good of man, but know that real good consisteth in benevolence.

A stanza

அருளுடை நீரள்ளு நீரன்றெல் லோர்க்கு மதுநிகராம்
பொருளுடைப் பூவுளி வானீர் விழும்போ லிருக்குமருள்
உருளுடை வீரற்கு வேலு மரசனுக் கொண்முடியுந்
தெருளுடைப் பார்மகிழ் வும்மெய் யணியல்ல தேனருளே.

The quality of mercy is not strained, but is alike to all;

It droppeth as the gentle dew of heaven on the plenteous earth;

Not the spear of the car-borne hero, nor the crown of the monarch,

Nor the pomp and glory of the world; not all these, but sweet mercy is the true ornament of man.

NOTE. In this stanza an imitation of a well known passage in Shakespeare is attempted; the conclusion is somewhat compressed and the whole accommodated to the general style of Tamil poetry.

The following effusions on divine love, seem to deserve a place here as this affection is the acme of that benevolence on which this Chapter treats.—There are two works in Tamil, consisting, chiefly, of selections, intermixed with original verses, from the Vēdanta and Śaiva Śāstrams, arranged under the same general heads as the Cural and

entitled பெருந்திரட்டு *Great compilation*: they were composed by two Śūdra Sanyāsī, named Tatwa-Rāya Swāmi and Śivapracāśa Swāmi. The work of the latter was abbreviated by one of the disciples of the author and it is from this, called குறுந்திரட்டு *The lesser compilation*, that the last of these extracts is taken.

Tiru-varudpayen

இன்பி லினிதென்ற லின்றுண்டே லன்புண்டாம்
அன்பி னிலேயே யது.

If love exist in this world the highest bliss will be attained hereafter, for this is closely united to love.

Tirumūla-mandiram

அன்புஞ் சிவமு மிரண்டென்பா ரறிவிலார்
அன்பே சிவமா வதியாரு மறிகிலார்
அன்பே சிவமா வதியாரு மறிந்தபின்
அன்பே சிவமா யமர்ந்திருந் தாரே.

என்பே விறகா விறைச்சி யறுத்திட்டுப்
பொன்போற் கனலிற் பொரிய வறுப்பினும்
அன்போ டுருகி யகங்குழை வார்க்கன்றி
யென்பொன் மணியினை யெய்தவொண் ணுதே.

The ignorant think that God and love are different; none know that God and love are the same; did all men know that God and love were the same, they would dwell together in peace, considering love as God.

To those of soft hearts, whose minds are melted by divine love, although their flesh be cut off their bones used as fuel and their moisture dried up by wasting in the golden flame, and to those alone it is not forbidden to approach the God, who is the golden jewel of my soul.

அன்புடைமை

அண்ணலே வருந்து கின்றே
னுர்வமே பெரிதென் னுள்ளத்
தெண்ணமு மிதுவே யன்றி
யிடையொரு பொருளும் வேண்டேன்
கண்ணிய பொருளே தென்னிற்
கருதருங் கழல்கட் கன்பே
யுண்ணெகிழ்ந் துருகி யோவா
தோங்கிட வேண்டும் வேண்டும்.

சித்த னேயுனை யென்றுமி ரப்பனுன்
றேசி காவுனை யென்றுமி ரப்பனுன்
நித்த னேயுனை யென்றுமி ரப்பனுன்
நின்ம லாவுனை யென்றுமி ரப்பனுன்
சுத்த னேயுனை யென்றுமி ரப்பனுன்
சொரூப னேயுனை யென்றுமி ரப்பனுன்
எத்தி னுலுமெப் போதுமி ரப்பனுன்
எம்பி ரான்கழற் கெல்லையி லன்பதே.

அன்பின் பெருமை

மறையி னீறுவா சாமகோ சரமென
மாலயன் மயலெய்த
அறியு மாரூரு வரும்விர கறநிக
ழரியவ னவனன்பிற்
செறியு மாசற வுளவிருள் கடியுமத்
திகழுளங் குடிகொண்டே
யுறையு மாதலி னன்பினன் பெருமையை
யுணர்பவ ரெவரந்தோ.

முழுதுந் தன்னையே தழுவிட நழுவிடு
மூலமா மிறைவந்து
பழுதொன் றின்றிய பத்திநல் வலையினிற்
படுமெனு மதுகண்டால்

எழுதுங் கல்வியு மிலங்குநற் றவங்களும்
யோகளு னமுமெங்கே
அழிவொன் றின்றிய வன்பினன் பெருமையை
யறையவு முடியாதே.

அன்பர்தஞ் சிறப்பு

அவமற மறைக ளெல்லா
மருவமென் றுரைக்கு நீயே
புவியினி லுருவ தாகிப்
புகுந்துறத் தேடி யெங்கு
நவமுறு மின்ப ருள்ள
நாடியே வாழ்தி யென்றுல்
அவமறு மன்பர் மேன்மை
யறிபவ ரெங்கே யெங்கே.

அன்பர்தந் திறமிகுதி

சடையினைப் பரித்துந் தலையினைப் பறித்துஞ்
சீவரந் தாதுகற் கலிங்கம்
உடையெனப் புனைந்து மூடைதனைத் தவிர்ந்து
மூணுறக் கங்களைத் துறந்தும்
படிதனிற் சருகும் வாயுவு மயின்றும்
பாரிடைக் கல்லிடைத் துயின்று
மிடையதுற் றழலு மிவையருட் சொரூபன்
மெய்யருள் பெறுதவர்க் கியல்பே.

செய்வன மறையார் மறைவன செய்யார்
செகமெலா மசையினு மசையார்
மெய்யல துரையார் மேவினர் பவங்கள்
வெந்துவீழ்ந் திடவலால் விழியார்
கைதவ மறியார் காதலர் பகைஞர்க்
கருளலாற் கருதிட வறிவார்.
ஐயனற் சொரூப னடியிணைக் குரிய
வழகுறு மன்பரென் பவரே.

On divine love

O God! I entreat that the high aspiration of my soul may be accomplished; on this only I think, this is the only thing I require. That on which I thus think, is that love of thy sacred feet may melt and soften my heart, and I desire, fervently desire, that it may never diminish, but for ever increase.

O Almighty! It is thee I ever desire;

O Instructor! It is thee I ever desire;

O Eternal! It is thee I ever desire;

O Immaculate! It is thee I ever desire;

O Most holy! It is thee I ever desire;

O Enlightener! It is thee I ever desire;

By all means and at all times I desire

To be filled with the boundless love of the feet of our God!

The exalted nature of divine love

The final object of the Scriptures, which cannot be expressed by words and which Vishṇu and Brahma are puzzled to comprehend; the eternal Being whom none can fully know, removeth darkness from the understanding of those who are steadfast in their love towards him, and, dwelleth in their enlightened minds: who, therefore, can comprehend the greatness of divine love?

When God, the cause of all, who even when wholly embraced eludeth the grasp, cometh and is taken in the net of the good deeds of sinless piety, where is the utility of letters, of science, of the brightest acts of devotion, or of contemplative wisdom? Unspeakable is the greatness of divine love which nothing can destroy.

The glory of the lovers (of God)

Thou, whom all the Scriptures, by which sin is dispelled, declare to be without form, taking on thee a form and entering into this world, searchest for those who rejoice in love, and, having tried their hearts, conferrest happiness upon them: where, O where, are they who know the greatness of those who feel divine love in its purity?

The eminent nature of the lovers (of God)

To wear tangled hair, to poll, or shave the head, to be clothed in garments dyed yellow or colored by ochre, to abstain from flesh-meats, to observe fasts and vigils, to swallow only the wind or dry leaves from the earth, to sleep on the bare ground or on stone; these painful inflictions appertain to those who have not attained to the true love of him, who is the manifestation of love.

They who conceal nothing they do, who do nothing that ought to be concealed, who when the universe is shaken are unmoved, who speak nothing but truth, who open not their eyes to the faults of others but to consume them to ashes, who are ignorant of deceit, who have no thoughts, either of friend or foe, but such as proceed from benevolence, may truly be said to be adorned by the love they bear to His feet, who is the manifestation of goodness.

NOTE. The different religionists of India are described in the last verse but one: *tangled hair and garments colored by ochre* are worn by the devotees of Śiva, the saints of the Jainas *polled* their hair, which in their images, therefore, appears as if curled like the Negro's and the priests of the Bauddhas are clothed in *yellow* vestments, while all *abstain from meat,* observe *fasts and vigils,* and practise other austerities.

CHAPTER IX

விருந்தோம்பல்

On Hospitality

This title, like most terms conveying an abstract idea in Tamil, is a compound, being formed from விருந்து *a guest* and ஓம்பல் *to cherish.*

I

இருந்தோம்பி யில்வாழவ தெல்லாம் விருந்தோம்பி
வேளாண்மை செய்தற் பொருட்டு. (க)

To honour guests with hospitable rite,
Domestic life and all its various joys
To man was given.

"To honour guests &c."—Hospitality, the chief duty of the domestic order, includes both the *reception of the stranger guest,* ATITHYAM, which as already stated, is a religious rite, and the entertainment of ordinary guests, friends, relations, or neighbours. The simplicity of ancient manners, while it made private hospitality necessary for the support of the pilgrim or traveller, rendered the entertainment of them neither inconvenient nor dangerous. It was formerly the custom, therefore, in India, as in other parts of Asia, to solicit the casual passenger to partake of the family meal, and in places, remote from great towns, where the manners of primitive times in some degree yet prevail, instances of this practice occasionally occur at the present day. Generally, however, the private entertainment of strangers, becoming by degrees incompatible with modern manners, and with the mixture of the several classes of

society which has latterly taken place, has been superseded by the public establishments provided for their support, which, under the denomination of *Shāvadi* (from சோ *food* and அடி *foundation*) in Tamil and of *Sattram* (from the root *sad sit, rest*) in Sanscrit, abound in southern India. Originally these edifices, as is the case in many instances at present, it is probable were always attached to the dwelling of the founders, from which in the course of time it was found convenient to separate them.

These establishments, as their Tamil appellation implies, differ from the inns and caravanseries, common in other countries of Asia, by invariably providing at their origin for the daily supply of food to strangers, more particularly Brāhmans, Pandārams, or Pilgrims, and the maintenance of a certain number of fixed residents, usually Brāhmans. Sometimes, also, schools for teaching the Vēda, or the languages are attached to them. These endowments, it must, however, be observed, not infrequently cease with the life of the founder and the building only remains for the accommodation of passengers.

Besides these public charities, the rite of hospitality, as a religious observance, is considered as fulfilled by occasional feasts given either to Brāhmans, or other religious persons, according to the sect of the party. Such entertainment, though not conforming to the letter of the law, which applies only to the occasional sojourner, nor maintaining the purity of ancient manners, are deemed, nevertheless, highly meritorious in the giver; his intention, not the regularity of the act, being chiefly regarded. With respect to the partaker, however, they are more or less derogatory, according to the degree of avidity with which they are sought; for it is declared that the Brāhman-parasite, who, under the pretence of superior merit, or of the sanctity of his tribe, seeketh to

participate in the food of others, is on an equality with the *foul-feeding demon* called Vāntāsi, வாந்தாஸி.

The private entertainments of the Hindus are almost invariably connected with some solemnity, or with some circumstance the memory of which it is wished to retain, such as marriages, the commemorative ceremonies to ancestors, appointments to public stations, or the readmission of a disqualified person, after the performances of the proper Prāyaschittam, or expiation, to full communion with his caste. In the latter case an entertainment, always given by the offender, is imperatively necessary; as the act of eating with him is the sign of the entire remission of his offence, and of his complete reconciliation with his fellows. The following instance may perhaps, not inappropriately, illustrate this, though, as relating to manners rather than sentiments or opinions, it is somewhat foreign to the intention of this work. —The mother of a female child of the Brāhman caste, who had been finally degraded for some crime, was inadvertently permitted by the family to retain and nourish her daughter for some time after her excommunication. This circumstance was, at first, overlooked, and in due time the girl was married to a respectable Brāhman, whose friends, coming at length to a knowledge of this blemish in the education of his wife, were urgent with him to put her away. As the young man was not willing to consent to this, an assembly of Śāstris, learned in laws, usages, and ceremonial rites (ധർമ്മശാസ്ത്രീയർ) was convened, from whom a favourable decision was obtained and a mild expiation prescribed. At an entertainment given in consequence, to which most of the Brāhmans of the place, who subscribed to the legality of the proceedings, for some doubted, were invited, the female, restored to all her social and conjugal rights, was appointed to serve the water which is sipped from the palms of the hands while reciting a prayer, both before and after meals

(கூவொஞநo) the salt, and the pickles, of which all present partook.

II

அகனமர்ந்து செய்யா ளுறையு முகனமர்ந்து
நல்விருந் தோம்புவா னில். (ச)

He who with smiles receives a virtuous guest,
Shall see Prosperity, with joyful mind,
Make his abode her home.

"Prosperity"—The phrase corresponding with this word in the original, அகனமர்ந்து செய்யாள் *she who causes the mind to rejoice,* is a periphrasis for Tiru or Śrī, the same as Lacshmi (which word is pronounced *Lucky* in some of the Pracrits) the consort of Vishnu, the Goddess of good fortune, invoked as the bestower of wealth, honor, felicity, and all good gifts. Arising in full maturity from the ocean, and being the personification of beauty, grace, and elegance and the dispenser of pleasure, she resembles, also, the Uranian Venus, and like her is revered as the mother of nature, the primeval genitrix of all existent things.

III

செல்விருந் தோம்பி வருவிருந்து பார்த்திருப்பாள்
நல்விருந்து வானத் தவர்க்கு. (சு)

He who, while one rejoiceth in his cheer,
Awaits with anxious mind a coming guest,
Will be a welcome guest to gods.

"Will be a welcome guest to gods"—Among the ancient Europeans the rites of hospitality were regarded as under the immediate protection of the Gods, of Jupiter especially, thence called the *Hospitable* (Ξένιος), and the people were taught to believe that the deities resorted to the earth for

the purpose of trying the disposition of mankind and were often entertained under the guise of strangers. Ovid relates the story of the metamorphosis of an extensive country into a lake in consequence of the inhabitants of a thousand houses having refused to receive Jupiter and Mercury, who applied for shelter in a human form. A fable, similar in substance and intent, is told by the Hindu Mythologists of *Anna-pūrnā,* Parvatī in the character of the *Goddess of abundance* (whom the Romans it is worthy of notice worshipped under a similar title corrupting *pūrna* into *perenna*), who was thus driven from the doors of the parsimonious inhabitants of Cāsi, when she sought their hospitality in a similar disguise. Other fables of the same kind exist, from which that contained in the following extract is selected by the author of the Magā-nīdi Sulāmanī for the illustration of this Couplet.

வெண்பா

தேசுபுகழ் மாறன் றெளித்த மூளையமுதிட்
டீசனுடன் போந்தா னிரங்கேசா-பேசுங்காற்
செல்விருந் தோம்பி வருவிருந்து பார்த்திருப்பான்
நல்விருந்து வானத் தவர்க்கு.

உதாரணம்

வந்த விருந்துக் கன்னமிட்டு வருவிருந்துக்கு வழிபார்த்திருக் கிற சமூசாரி தேவர்களுக்கு மேன்மையாகிய விருந்தின ரவை னென்று குறளிலே திருவுளம்பற்றினு ரதற்குதாரணம்-இளையான் குடிமாற னெக்காலமும் வந்தவிருந்துகளுக் கன்னமிட்டுக்கொண்டு வருநாளிற் பரமேசுவரன் சோதனையினுலே யதிகதரித்திரமாயிற் றந்தச் சமயத்தி லார்த்தராத்திரியின்மழையி னனைந்துகொண் டீசுவரன் சங்கமரூபமாய் வந்தன்னங் கேட்டா ரப்போ தொன்று முதவியில்லாததினு லந்த மழையிலு மிருட்டிலும்போ யன்று விரைத்த நெல்விரை மூளையை வாரிக்கொண்டுவந்து தன் மனையாள் கையிற்கொடுத் ததைச் சமைக்க விறகில்லாததினுல் வீட்டைப்

பிடுங்கி யந்த விறகினு லன்னஞ்சமைத்துச் சங்கமர்க் கமுதுபடைக் கச் சங்கமரூபமா யமுதுக்கு வந்த வீசுவரர் சந்தோஷித்து ரிடபவா கனரூடராய்க் காட்சிகொடுத் தினியான்குடிமாறனைக் குடும்பத் துடனே கயிலாசத்துக் கழைத்துக்கொண்டுபோனு ராதலாற் பசித்துவருகிறவர்களுக் கன்னங்கொடுக்கிற சமூசாரிகள் தேவர் களுக்கு மேலான விருந்தினராய் மோட்சமடைவர்.

Stanza

The glorious and renowned Māren having prepared food for Śiven from the sprouted corn sown in the fields, went with the God to heaven O Irangēsā! thus he, who, while discoursing with and SERVING A GUEST JUST ARRIVED, EXPECTS ANXIOUSLY A COMING GUEST, WILL BE A WELCOME GUEST TO THE GODS.

EXAMPLE

In this couplet HE has vouchsafed to declare that the house-holder, who, while serving a guest just arrived with food, looks towards the road in expectation of a guest about to come, will be welcomed as a most distinguished guest by the Gods. Of this take the following example. After Māren of Ileiyāncudi had for a long time been in the habit of supplying all who come to him as guests with food, the Most High, for the purpose of trying him, permitted him to fall into extreme poverty. At this time Īśwaren came in the middle of the night and drenched with rain in the form of a Jangamer (a religious person of the Śaiva sect) and requested food. As he was then destitute of all other means of affording the assistance sought, he went out, in the midst of darkness and rain, and, plucking a quantity of sprouting rice-seed, which had been newly sown, he returned and delivered it to his wife and, having no firewood to dress it, pulled down a part of his house for that purpose, and placed the rice thus prepared before the Jangamer. The God, who had requested food in this shape, greatly pleased at this action

resumed his proper form, appearing as the bull-borne Deity, and carried Māren of Ileiyāncudi with all his family to Caylāsam (the heaven of Śiva). Therefore, those house-holders who liberally supply food to those who come hungry to them, will become the illustrious guests of Gods and attain to eternal bliss.

IV

மோப்பக் குழையு மனிச்ச முகந்திரிந்து
நோக்கக் குழையும் விருந்து. (ம)

As that sweet flower which droops its head and dies,
When once its fragrant odour is inhaled,
From an averted face so shrinks the guest.

"As that sweet flower"—The *Anicham*, the flower here meant, is said to be of so delicate a nature, that being once smelled without being touched, it immediately withers and falls from its stalk :—வாடாத வனிச்சப் பூவினும் விருந்தினர் மெல்லிய ரென்பதாம் *it is here said that guests are even more delicate than the unwithered Anicha flower,* are Parimēlazhager's words in explaining this allusion, and a very delicate flower of this name may exist, or some species of the sensitive plant may be meant, but it is more probably a mere creation of the poets.

ILLUSTRATIONS

Auveiyār

உண்ணீருண் ணீரென்றே யூட்டாதார் தம்மனையில்
உண்ணுமை கோடி பெறும்.

The abstinence of those, who refrain from eating in the houses of the inhospitable who entreat them not kindly to take food will be rewarded ten-million fold.

Cāsi-cāndam

தேவர்தென் புலத்தோர் துறந்தவர்க் களித்த
சேடநல் லமிர்தினு மினிதாம்
யாவரே யெனினு மதிதிய ரிறந்தோ
ரிமையவ ரீங்கிவர்க் கன்றிக்
கூவல்போ லாழ்ந்த பாழ்வயி றதனிற்
கொட்டுதற் கமைத்தவெண் சோறு
நாவுறை புழுவா மெனமறை யனைத்து
நவின்றிடு மென்பர்நன் குணர்ந்தோர்.

விருந்தின ருக வொருவன்வந் தெதிரின்
வியத்தனன் மொழியினி துரைத்தல்
திருந்துற நோக்கல் வருகென வுரைத்த
லெழுதன்முன் மகிழ்வன செப்பல்
பொருந்துமற் றவன்ற னருகுற விருத்தல்
போமெனிற் பின்செல வயர்தல்
பரிந்துநன் முகமன் வழங்கலிவ் வொன்பா
னெழுக்கமும் வழிபடு பண்பே.

The remains of food offered to the gods, to ancestors and to holy-men, is as sweet as ambrosia; but, besides that which may thus be given to guests, whoever they may be, to departed souls and to deities, every grain of white rice prepared only for the wasteful stomach, profound as a well, is a worm on the tongue: this the excellent Sages say is declared by all the scriptures.

When one as a guest seeketh hospitality, to pay him due respect, to address him in courteous and pleasing language, to receive him cheerfully, to entreat him to advance, to rise on his approach, to entertain him with exhilarating discourse, to attend assiduously by his side, to accompany him for a space when he departs, and to treat him with all civility and kindness during his stay; the observance of these nine rules shew an urbane disposition.

Bāradam

பொல்லா தனவாம் பலபல தன்மைகள் போக்கி வேத
நல்லா றெனவே புகலுவ தேற்பது நன்மை யாமாற்
சொல்லா யதனி லதிதியர் துய்த்திடத் தூய்மை யோடும்
இல்லா றுடையோ னமுதளித் தாற்றுத லேற்ற மாமே.

ஆசிர மங்களின் மேம்படு தன்மையு மரிய தானம்
பேசிய தன்மையின் முக்கிய மும்பல பெற்றி யெல்லாம்
ஓசையி னல்விருந் தோம்புத லாமிதற் கொவ்வு ருதாற்
காசினி மேற்பல கோடி யறங்களுங் காண்டி யென்றான்.

To eschew every thing which has a tendency to evil and to adhere to the right path, as declared in the scriptures, this is virtue ; but superior to all that is therein declared is the due entertainment of guests, with purity of mind, by the house-holder.

Hospitality is superior to every other quality pertaining to the four orders, to the fame obtained by the most courteous liberality, and to every species of renown :—"Behold," said he (Śiven) "of all possible virtue on earth none is equal to this."

Perundēvanār Bāradam

வருந்தி யொருவன்பான் மற்றொருவன் வந்தாற்
பொருந்தி யகமலர்ந்து போற்றி—விருந்தேற்றுத்
தன்னி லியன்றன தானுதவா னிகிலவற்
கின்ன நரகே யிடம்.

மலர்ந்தமுகத் தானு மதுரவுரை யானு
நலந்தந் திடுவர்க ணல்லோர்—புலந்திருந்த
இன்ன முகத்தா னருளா திடும்பொருள்கள்
தன்னைப் பயனுண்டோ தான்.

When one cometh in distress to another, if he receive him not cheerfully and respectfully as his guest, and assist

him not according to his means, hell will be his certain abode.

The worthy confer benefits, with a face smiling like the opening flower and with sweet and pleasing words; but if wealth be given with a lowering and unpleasant countenance and without benevolent feelings, how can it profit the giver?

NOTE. This work, which is written in the species of verse called வெண்பா is distinct from the one previously quoted which is composed in quatrains of various measures called விருத்தம் It is attributed to one of the Sangattār, or Members of the ancient University of Madurei, and, with the exception of about a quarter part, is now lost.

Rāmāyanam

ஆறுதன் னுடன்வரு மஞ்சொன் மாதரை
யூறுகொண் டலைக்கத்தன் னுயிர்கொண் டேகினேன்
சோறுதன் னயலுளோர் பசிக்கத் துய்த்துளோன்
ஏறிய கதியிடை யானு மேறவே.

May that station in Hell be mine which is merited by the cravens who abandon to distress and affliction women, of delightful converse, the companions of their way, or by the gluttons who eat by themselves while others hunger around them.

NOTE. Baraden the second son of Dasaraden imprecates this severe retribution on himself to satisfy Causali, that he was not privy to the practices of his mother Caicai against her son Rāmen.

Tandaleiyar-śadagam

திருவிருக்குந் தண்டலையார் வளநாட்டி
லில்வாழ்க்கைச் செலுத்து நல்லோர்
ஒருவிருந்தா கிலுமின்றி யுண்டபகற்
பகலாமோ வுறவாய் வந்த

பெருவிருந்துக் குபசாரஞ் செய்தனுப்பி
யின்னுமெங்கே பெரியோ ரென்று
வருவிருந்தோ டுண்பதல்லால் விருந்திலா
துணுஞ்சோறு மருந்து தானே.

The worthy house-holders, who dwell in the country blessed by the sacred Tandeleiyār (a title of Śiven) consider the day in which they have no guest as no day : after having treated honorably and dismissed the respectable guest, who has visited them as a friend, they enquire anxiously for virtuous men to partake of their hospitality, for the food taken when no guest is present is poison.

Tiruvilei-yādel

அருந்தின ரருந்திச் செல்ல வருந்துகின் முரு மாங்கே
யிருந்தினி தருந்தா நிற்ப வின்னமு தட்டுப் பின்னும்
விருந்தினர் வரவு நோக்கி வித்தெலாம் வயலில் வீசி
வருந்திவிண் ணேக்கு மோரே ருழவர்போல்
வாடி நிற்பார்.

After those who have eaten have departed and while their actual guests are eating pleasant meals, the truly hospitable again prepare food and stand looking for the coming of other guests, as the owner of one only plough, who hath sowed in his field all the seed he possesseth, standeth with a pale face looking anxiously to the sky for rain.

Āraneṟi-chāram

அட்டுண்டு வாழ்வார்க் கதிதிக ளெஞ்ஞான்றும்
அட்டுண்ணு மாட்சி யுடையவர்-அட்டுண்டு
வாழ்வார்க்கு வாழ்வா ரதிதிக ளென்றுரைத்தல்
வீழ்வார்க்கு வீழ்வார் துணை.

Those who do not prepare food for themselves (religious persons) ought to be received as guests by the house-holders

who do; when house-holders receive other house-holders it may be said to resemble the falling assisting the falling.

Nanneṟi

நல்லோர் வரவா னகைமுகங்கொண் டின்புறீஇ
அல்லோர் வரவா லழுங்குப-வல்லோர்
திருந்து தளிர்காட்டித் தென்றல்வரத் தேமா
வருந்துஞ் சுழல்கால் வர.

The worthy shew by their smiling countenances their delight when visited by the good, but they are grieved by the presence of evil-doers; thus the Mango tree puts forth its buds when the south wind blows, but is vexed by the whirl-wind.

Ēlādi

இன்சொல்லின் மாட்சி யிடமினிதுண் யார்யார்க்கும்
வன்சொற் கஞைந்து வகுப்பானேன்-மென்சொன்
முருந்தேய்க்கு முட்போ லெயிற்றினாய் நாளும்
விருந்தேற்பார் விண்ணோர் விரைந்து.

He, who, avoiding offensive speech, receiveth all with courtesy and supplieth them with lodging and pleasant food, O thou of soft speech, whose teeth are even as quills and pointed as thorns! will receive the inmates of the sky as his delighted guests.

Pazha-mozhi

நல்கூர்ந் தவர்க்கு நனிபெரிய ராயினுர்
செல்விருந் தாகிச் செலவேண்டா-வொல்வ
திறந்தவர் செய்யும் வருத்தங் குருவி
குறங்கறுப்பச் சோருங் குடர்.

The wealthy ought not to become the guests of those in narrow circumstances, for these suffer great distress by

exceeding their means in entertaining them; thus, when even the thigh of a feeble bird is wounded, its bowels gush out.

Ācāra-cōvei

முறுவ லினிதுரை கானீர் மணைபாய்
கிடக்கையோ டிவ்வைந்து மென்ப தலைச்சென்றூர்க்
கூணேடு செய்யுஞ் சிறப்பு.

There are five kinds of civility, which, besides furnishing them with food, it is said should be offered to those who sojourn in thy house; namely, a smiling and courteous address, water for the feet, a stool, a mat, and a place for repose.

Govinda-sadagam

சூழாது வண்டினஞ் சண்பகப் பூவைத் தொடாதுவெறும்
பாழான நத்தத் தெருக்கினிற் பூமணம் பற்றிப்புல்லுந்
தாழாத நட்பி னுறவுகொண் டாடத்தக் கார்மனையிற்
கூழா கிலுமினி தேயச்சு தானந்த கோவிந்தனே.

As the various kinds of bees neither touch, nor fly around the highly perfumed flower of the Canbagam, but, attracted by the scent of an humble weed in a deserted village, alight upon it; so, O Govinden, who art without beginning and without end! if a little porridge only be taken in the house of the worthy, who receive those connected in affection with them with undiminished friendship, it affordeth pleasure.

NOTE. The "*humble weed*" of the translation is the shrub called எருக்கு; it is a mean plant growing commonly among ruins and is thence used as the emblem of poverty. Criminals, when carried to execution, wore, as a mark of ignominy, a garland of its flowers.

Nīdivenbā

தென்புலத்தார் தெய்வம் விருந்தொக்க லென்னுமிவ
ரின்புறத்தா னுண்ட லினிதாமே-அன்பிறவே
தக்கவரை யன்றித் தனித்துண்ண ருனிகர்மீன்
கொக்கருந்த லென்றே குறி.

Sweet is his food to him who has satisfied the Manes, the Deity, his guest, and his relations; of him who void of affectionate feelings eateth by himeslf unaccompanied by worthy guests, the stork swallowing fish is a type.

Chintāmani

அட்டுநீ ராருவிக்குன்றத் தல்லது வயிரந் தோன்ரு
குட்டநீர்க் குளத்தி னல்லாற் குப்பைமேற் குவளே பூவா
விட்டுநீர் வினவிக்கேண்மின் விழுத்தகை யவர்க ளல்லாற்
பட்டது பகுத்துண் பாரிப் பார்மிசை யில்லே யன்றே.

மாசித் திங்கண் மாசின் சின்னத் துணிமூள்ளின்
ஊசித் துன்னம் மூசிய வாடை யுடையாகப்
பேசிப் பாவாய் பிச்சையெ னக்கை யகலேந்திக்
கூசிக் கூசி நிற்பர்கொ டுத்துண் டறியாதார்.

It is in the mountains, which abound in contending streams and there only that the diamond is poured; the water lily flowers only in the pool of deep waters and not on the dung-hill; hear, ye who have enquired, what I declare; they only are eminently worthy on the earth who eat after having distributed food to others.

They who give not food before they eat shall hereafter stand shrinking with fear, holding in their hands a potsherd, and entreating charity, while in the cold month of Māsi they are clothed in a garment, formed of dirty rags, sewed together by thorns instead of needles.

Āraneṟi-dīpam

உருளாத விழுநிதிய மொன்பதிற்குந் தலைவனு
யிருளாத பெருங்குலத்துக் கிறைவனுய்த் தோன்றுதலுந்
தெருளாத களிறூர்ந்து தேசமீக் கூறுதலும்
பொருளாக விருந்தினரைப் போற்றியவன் பயனுகும்.

வள்ளல்களாய் வழங்குதலும் வரையறையிற் பெருஞ்செல்வ
மெள்ளற்பா டின்மையு மினியனவே நுகர்வதுவுந்
தள்ளாத விழுநிதியத் தலைப்பட்டந் தீண்டுதலும்
விள்ளாது விருந்தினரை மிகவோம்பும் பயனன்றே.

வளமையிற் சிறுகுடியிற் பிறத்தலும் வருந்தியுண்
டிளமைக்க ணூணின்றி யிரந்துண்டெய்த் துழலுவது
முளவென்ற பொருளுங்கெட் டுரைநீத்தே யோடுதலுங்
குளகேனும் விருந்தினருக் கூட்டியுண்ணுர் பயனுமே.

வெறுமனையிற் பிறத்தலும் வேண்டியதாம் பெருமையுஞ்
சிறுமனையிற் சிதலரிக்கச் செய்தொழிலற் றிருப்பதுவு
மறுதொழிலு மின்றுகி யலமந்தெய்த் துழலுவது
முறுதியென வுறுவிருந்தை யோம்பாத பயனன்றே.

To attain to the station (of Indren) the lord of the nine sources of immutable wealth to be born a prince in an illustrious and exalted family, to be mounted on a well-trained Elephant, and to be raised to great glory by the voice of fame, are the high rewards of the munificent reception of guests.

The means of acting with liberality; to enjoy without deficiency and in the highest degree unbounded prosperity; to eat delicious meats and to attain to the diadem of the lord of pre-eminent and exhaustless wealth; these are the rewards for receiving guests with assiduous hospitality.

To be born in a mean and powerless family; to become emaciated by want and hardship at the tenderest age; to live

in wretchedness by begging alms in the meanest manner; this is the retribution to those who eat without bestowing on guests even common herbs.

To be born in the house of poverty; to want even the necessaries of life; to live without employment in a small hut, infested by white ants; to wander idly about attached to neither of the six occupations; this is their retribution who deem not the hospitable reception of guests the chief duty of life.

CHAPTER X

இனியவை கூறல்

On courtesy

This title is composed of இனியவை the plural of இனிது *that which is sweet or pleasant* and கூறல் *to speak*, and might therefore be rendered more strictly, *On affability.*

I

இன்சொலா லீர மளீஇப் படிறிலவாஞ்
செம்பொருள் கண்டார்வாய்ச் சொல் (க)

Fair are the words of those, but void of guile,
Who know that sterner virtue should be joined,
To mild affection.

"Fair are the words of those" &c.—From the *first virtue* of domestic life, which consists in cherishing the social affections, and is usually expressed in our language by the comprehensive phrase *good nature*, that which may be called either affability, courtesy, civility, urbanity, or politeness proceeds as an effect from its generating cause, and is essentially necessary to the right discharge of the *first duty* inculcated by the Indian moralist in the preceding Chapter. For a cold observance of the forms of hospitality, without that kindness of manner and cheerfulness of temper, from which social intercourse derives all its zest, is justly considered as destructive of its most essential quality, and as depriving the act of its beneficial effects on the relations of this life and the expectations of the next.

It is extraordinary that in so opulent a language as the Greek, no term should have been found to express

this virtue. Aristotle, on whose authority this fact rests, describes it as the intermediate habit between flattery and moroseness, between that disposition which inclines the feeble-minded in all cases to sacrifice their own opinions in deference to others, and that by which men are excited to contend for the mere sake of contention. In all modern languages the idea is conveyed by many synonyms of various derivation and shades of meaning; but in no case liable to be confounded with either of the extremes, servility or rudeness: five of them in frequent use in our own tongue, I have accumulated with ease in the preceding paragraph and might have added to the number. The Tamil, the genius of which is to hint rather than to define the signification of its words, selects generally a single idea to indicate a class or series; and the author accordingly comprehends under a phrase, expressive of their principal characteristic, இன்சொல் or இனியகூறல் *pleasing speech* the several modifications of the primary notion conveyed by affability, courtesy and similar terms. The Sanscrit, the genius of which, on the contrary, is to assign distinct names to every possible operation of the mind, expresses the variations of the leading notion, by many correlative terms: thus உநஷ்டாரஃ from உந: *the mind,* and a derivative from கரு *do; make, act,* means a *state of mind predisposed to courteous acts* and urbanity:— ஸுவ்யாவஃ from வச் *speak* combined with the particle ஸு *well,* and the inseperable proposition வ equivalent, to the Greek ἐυ and Latin *per,* signifies affability; and ஸுஜநாவஃ from the same root with ஸஜ *true, good, courteous intercourse, mutual civility;* while உபசாரஃ and ஸகக்ரியாரஃ the first from சர *move,* with a preposition indicating proximity and the second from ஸஜ in composition with கரு are applicable to active civility, meaning *courteous conduct, polite attention.* All these are

nearly synonymous in common use, unless a distinction founded on their proper meaning be intended, and signify neither more nor less than the preceding Tamil phrases; for in general language it is obviously indifferent whether the direct allusion be to the disposition of the mind or to the expression of it by word or gesture: hence it is optional to say ஸநஹாரெண or ஸஹாவொகெவந or உவசாரெணவ தஂதெ *he conducts himself politely.*

The Grecian moralist, whose meaning, like that of the author of this work, is sometimes obscured by the severity and terseness of his style, in treating on this nameless virtue, *seems* to make a distinction between the demonstrations of courtesy and friendship, because the latter are dictated by affection, the former not. This distinction would hardly be admitted by the Indian moralists, but it is no doubt founded in nature; for courtesy does not necessarily include any special affection towards its object. Considered however, as an habitual *virtue* this theory of its origin must be omitted, as it cannot be denied that it proceeds from affection in the abstract from that tone of general kindness which the mind acquires by a just notion of right and wrong, the outward expression of which is complaisance and attention to others. Even the counterfeit forms of these, though in themselves unsubstantial ceremonies, have their source in the benevolent feelings by which social order is cemented; for those who possess them not are thus obliged, in outward expression at least to imitate those who do.

"Sterner"—"mild"—these epithets are not in the original and perhaps are not required to complete the sense; but they do not impede it and are necessary to complete the measure of the verse.

II

அகனமர்ந் தீதலி னன்றே முகனமர்ந்
தின்சொல் ஞகப் பெறின். (உ)

Though bounty may rejoice the heart, yet words,
Of courtesy, which dress the face in smiles,
Will more avail.

In so much as national courtesy is indicated by idiomatic expression, the Indian tongues exceed beyond comparison those of Europe in minuteness of distinction and strength of hyperbole. The inhabitants of Java, which island was at an early period colonized from Southern India, have it seems, created two separate dialects, one of which in common conversation is used by the superior and the other by the inferior ; the Tamil does not go this length, the distinction being chiefly confined to the terminations of the verbs and pronouns. The highest expression of courteous adulation in the language is தேவரீர், dēvarīr, whch is the Sanscrit term தெவஃ Dēvah god conjugated in the second person plural, and literally signifies *ye Gods* ; it is equivalent to your Majesty.—தாங்க ளவர்கள் is scarcely inferior ; it is composed of plurals of தான் *himself, ipse,* and அவன் *he, that man* and is equivalent to your highness. From these there are several descents through தாங்கள், *themselves, your excellency,* நீங்கள் *your lordship,* தாம் *themselves, your honour* and நீர் *you,* to the simple நீ *thou* This honorific mode of speech, is common, also, to the first and third person ; I do not know whether a Tamil prince ever indulged himself in the use of the term தேவரேம் *we gods,* though the expression is grammatical ; but நாங்கள் for நான் *I,* and அவர்கள் for அவன் *he* are used to make superior distinction, while நாம் *we* and அவர் *they* are often presumptuously or courteously employed, when difference of rank is scarcely apparent. In direct addresses it is considered respectful to use the vocative of

the title appropriated to the caste of the person spoken to, either in the singular or plural as செட்டி or செட்டியாரே O Merchant, முதலி or முதலியாரே O Cultivator. அய்யா from அய்யன் *father* is often prefixed, as கேளு மய்யா ராசாவே *hear Sir, O King!* and it is used commonly as the English *Sir!* to superiors and equals; when it is intended to express great inferiority or contempt, the words அடா mas. and அடி fem. or more correctly ஏடா mas. and ஏடி fem. are employed and are equivalent to *Sirrah! Hussy!—Slave! wretch!* To fail in the proper use of the honorific distinctions, when really due, is considered a sign either of clownish ignorance or of offensive ill-manners; the expression நாமென்று நீயென்றும் is nearly equivalent to the French *tutoyer,* to which we have no corresponding phrase in English, as at present the distinction does not exist in practice, though there was a period in our history when *to thee and thou* a person unadvisedly was the certain forerunner of strife. It must be observed that, like the English, the Tamil always uses in addresses to the Deity the simple second person singular, and that in the high dialect, among the more ancient writers especially, but few instances occur of the licence I have noticed; one of these cited in the R. C. J. Beschi's grammar De Elegantiori Linguæ Tamulicæ Dialecto, I shall here notice.

This instance occurs in one of the ancient works, the Chintāmani, where the honorific is used to express the excess of joy with which the heart of a mother is overwhelmed by the unexpected recovery of a long-lost and only son. The Queen Vijeiyei, the mother of Sīvagen, the hero of the poem, was forced to fly, while far gone with child of him, from the field of battle in which the king her husband, Satchanden, was slain by his rebellious minister, and was overtaken by the pains of labour in a burning ground. Here she was compelled to abandon her new born infant, who was found and brought up by a man of the Vaisya caste. The mother took refuge

with a society of holy virgins (மாதவமகளிர் *women strictly devoted,* they are peculiar to the Jain sect) in the wilderness, where she was discovered at length by her son, after he had arrived at a mature age and had acquired great renown by many glorious achievements ; on this occasion she thus addresses him.

வாட்டிறற் குருசி றன்னே வாளம ரகத்து நீத்துக்
காட்டகத் தும்மை நீத்த கயத்தியெற் காண வந்தீர்
சேட்டிளம் பருதி மார்பிற் சீவக சாமி யீரே
யூட்டரக் குண்ட செந்தா மரையடி நோவ வென்றுள்.

You are *come to see me, miserable woman, who forsook in the battle of swords the king mighty in arms and abandoned* you *also, in the field of the dead,* O my lord Sivagen, *whose breast equaleth in beauty the newly risen sun, not without pain to your feet, tinted with the bright colour of which the red Lotus hath deeply drunk.* In this verse சுவாமியீரே *is the vocative of* சுவாமி *Lord conjugated as an appellative in the second person plural, in which form occur the verb* வந்தீர் you have come *and the pronoun* உம்மை you.

III

பணிவுடைய னின்சொல்ல னுத லொருவற்
கணியல்ல மற்றுப் பிற. (நு)

The grace of fair humility, the grace
Of courteous words, do all far more adorn
Than do all other ornament.

பணிவு *of humility.*— உடையன் *the possessor.*— இன் *pleasant.*— சொல்லன் *a speaker.*— ஆதல் *the becoming ;* the verbal in regimen with the preceding noms. உடையன் and சொல்லன் and governing the subs. v. understood.—ஒருவற்கு *to any one ;* the dat. sing. of ஒருவன் *one person,* from ஒரு the radical form of ஒன்று *one ;* in the plu. this word always

has the meaning here given to the sing. namely, *some out of a number, any,* and, with the determinative உம், *all.*—அணி is an *ornament*: the nom. governed by the subs. v.,—அல்ல *are not;* the 3rd pers. neu. plu. of அல் *it is not,* governing the ac. plu. of அணி understood.—மற்று an expletive.—பிற *other things;* the 3rd pers. neu. plu. of the appel. பிறன்.

IV

இன்சொ லினிதீன்றல் காண்பா னெவன்கொலோ
வன்சொல் வழங்கு வது. (கூ)

O, wherefore useth he discourteous words,
Who knows full well the sweets of courteous speech.

"The sweets of courteous speech"—The following illustration of this couplet is from a work called Śivasiva Venbā, (சிவசிவவெண்பா) resembling the Magā-nīdi Sūlāmani (see page 139), except that the examples, being in verse are addressed in more laconic and pithy terms, and that citations from the originals, whence they are borrowed, are added. The whole story of the attempt of Rāvanen, the giant king of Lancā, to overturn by the force of his single arm the mountain Cailāsam, which supports the heaven and throne of Śiven, may be seen in the 6th Section, ராவணன் வரை யெடுத்த படலம், of the prose translation of the Uttara Rāmāyaṇam into Tamil by Chidambala Pandāram.

Śivasiva-veṇba

குன்றெடுத்தா னின்சொற் கொடுகருணை வாரிதியைச்
சென்றெடுத்தின் புற்றுன் சிவசிவா-நன்றடுத்த
இன்சொ லினிதீன்றல் காண்பா னெவன்கொலோ
வன்சொல் வழங்கு வது.

என்றகுறட்குரை. பிறர் கூறிய வின்சொற் றனக்கின்பம் பயத்தலே யனுபவித்தறிகின்றவ னதுநிற்கப் பிறர்மாட்டு வன்சொல் லைச் சொல்வ தென்னபயன் கருதி யென்றவாறு.

இதற்குப் பிரமாண மிராமாயண வுத்தரகாண்டத்தி லிராவணன் கயிலாயத்தை யெடுத்தவிடத்தில்.

புதுமொழி

செருக்கி னன்மலை யெடுத்தவன் மணிமுடி சிதற
நெருக்கி னனது பொருதுபா தலத்தினி னெடுநா
ளிருக்கு காலியி லிருக்கெனு மின்சொலா லிறைநெஞ்
சுருக்கி னனவன் வேண்டிய வரமெலா முதவ.

இராமாயணம்

சகட்டுருவே யிற்றிரிபி றப்பிலிச விப்பமுனி வுற்ற தபசி
பகட்டிதுவெ னக்கருதி ரக்கமில ரக்கனேர்ப ழிப்பில் வரைமேன்
முகட்டெனது புட்பகம்வி லக்குகயி லைக்கிரிமு ரிப்ப னெனவே
துகட்டுகள்ப டக்கடிதெ டுத்தனன்மி சைத்தவர்து ணுக்க முறவே.

மறைத்தவர்ம றுக்கமும டக்கொடிந டுக்கமும னத்தி னினையாப்
பிறைச்சடைமு டிக்கடவுள் பொற்றிருவ டிப்பெருவி ரற்ற லியினு
னெறுக்கெனவ ழுத்திடவு டற்பொறைப தைப்பநிரு தர்க்கி
றைவனுங்
கறுத்தவரு வத்தினும றக்கரும னத்தன்வெ ருவிக்க தறினன்.

அப்படி யிருக்கு மவதாரத்தில் நாரதர்வந்து சொன்னபிரகாரம்

அவ்வழி யவனும் பாட வரன்மகிழ்ந் தணைத்துக் கொண்டு
மூவ்வகை யுலக மாள மூன்றரைக் கோடி யாண்டு
மெவ்வகைப் படையும் வெல்லு மந்திர வாளு மீந்தான்
பொய்வகை நிருதன் பெற்று விடைகொண்டு போக லுற்றான்.

Stanza

The lifter of the mountain (Rāvanen) by the use of pleasing words having entered the sea of divine favour, obtained happiness, O Siva ! O Sivā ! HOW then IS IT THAT HE WHO FEELS THAT COURTEOUS SPEECH, when united with virtue, GIVETH PLEASURE CAN USE DISCOURTEOUS WORDS ?

Comment on the couplet

While a man enjoyeth the pleasure caused by courteous words used by others towards himself, what profit can he obtain by neglecting this feeling and using discourteous words towards others?

Example

The example for this couplet is from the last book of the Irāmāyanam where Rāvaṇen lifts up the mountain Cailāyam.

Original stanza

When with fury he lifted up the mountain, he (Śiven) pressed him down and scattered around the fragments of his crown enchased with jewels; unable to endure this he sank to the infernal regions, but, when he had long remained there, he melted the heart of the God by the sweet and conciliatory strains of the Iruccu (Ric Vēdam) and obtained from him every boon he desired.

Stanzas from the Rāmāyaṇam

When he who is not subject to mortal birth, which resolves like the wheel of a chariot (the divine bull of Śiven), cursed him the pitiless giant, regarding it only as the vain word of an angry devotee he resolved to break in pieces the mountain Cayileigiri, which prevented his chariot from ascending to its top, where evil never comes; he suddenly lifted it up, therefore, intending to reduce it to powder, and terrified all those then engaged in devotion on its summit.

The god, who bears the new moon as the crown of his twisted hair perceiving, that the devotees were reeling in confusion, and that, Pārvati, that tender vine, trembled with alarm, pressed down the mountain with sudden and irresisti-

ble force, by the point of the great toe of his sacred foot, shining like gold ; the body of the sovereign of giants staggered under his load and, he whose mind was blacker than his outward form, cried aloud with fear.

While in this predicament, Nārader came to him and according to his advice :

While he was thus singing (the Ric Vēdam), Aren delighted embraced him, bestowed upon him the dominion of the three worlds for thirty-five million of years, and gave him the enchanted weapons by which every kind of foe may be overcome ; the giant having received these favours was permitted to depart.

V

இனிய வுளவாக வின்ன்தை கூறல்
கனியிருப்பக் காய்கவர்ந் தற்று. (ம)

Discourteous speech when courteous may be used,
Is like the sickly appetite, which culls
Fruit immature, leaving the ripe untouched.

ILLUSTRATIONS

Nāladi-nānūru

பெறுவதொன் றின்றியும் பெற்றூனே போல்க
கறுவுகொண் டேலாதார் மாட்டுங்-கறுவிறற்
கோத்தின்னு கூறி யுரையாக்காற் பேதைக்கு
நாத்தின்னு நல்ல சூனைத்து.

கணமலி நன்னுட கண்ணின் றெருவர்
குணனேயுங் கூறற் கரிதாற்-குணனழுங்கக்
குற்ற முழைநின்று கூறுஞ் சிறியவர்கட்
கெற்று லியன்றதோ நா.

If a fool, when angry with others without any cause for anger, like one who supposes he hath made an acquisition, without having in reality obtained anything, bewildered by passion, cannot crowd together abusive words, his tongue tingles all over.

O Lord of the country covered by mountains! although it may be difficult to extol the good qualities of persons before their faces, of what are the tongues of those wretches made, who standing in their presence, declare their faults for the purpose of destroying their reputation?

Rāmāyanam

புகையுடைத் தென்னி லுண்டு பொங்கன லங்கென் றுன்னு
மிகையுடைத் துலக நூலோர் விநயமும் வேண்டற் பாற்றே
பகையுடைச் சிந்தை யார்க்கும் பயனுறும் பண்பிற் றீரா
நகையுடை முகத்தை யாகி யின்னுரை நவிறி நாவால்.

Wheresoever smoke is there fire bursteth forth; know, also, that wheresoever the world is there is sin, and hence the assistance of the sacred writers is especially necessary; let thy conduct, therefore, towards those who are at enmity with thee be ever meritorious, shew to them a smiling countenance, and let thy tongue speak to them pleasant words.

Bāradam

சத்தெ னுங்குணஞ் சார்ந்த வர்க்கலாற்
சுத்த வின்சொலாந் தூய்மை கூடுமோ
சித்தம் வேறுரை வேறு செய்கைவே
றித்தி றத்தினோர்க் கின்சொ லேற்குமோ.

Have any but those who were truly virtuous ever been endowed with courtesy in its purity? hath courteous speech ever belonged to those whose thoughts, whose words, and whose actions were at variance?

Nīdineri velaccam

கண்ணேக் கரும்பா நகைமுகமே நாண்மலரா
மின்மொழியின் வாய்மையே தீங்கனியாம்-வண்மை
பலமா நலங்கனிந்த பண்புடையா ரன்றே
சலியாத கற்ப தரு.

A kind glance of the eye is the bud; a smiling face the opening flower: truth, graced by courteous words, the sweet fruit; and the generous are the immoveable and wealth giving tree, which produceth liberality with other great and various benefits.

Pazha-mozhi

புன்சொல்லு நன்சொல்லும் பொய்யின் றுணர்கிற்பார்
வன்சொல் வழியராய் வாழ்தலு முண்டாமோ
புன்சொ லிடர்படுப்ப தல்லா லொருவனே
யின்சொ லிடர்படுப்ப தில்.

When the nature of bad words and good words is truly considered, will those who use hard words ever be found to prosper? good words have never been the cause of sorrow, though bad words often have.

Ēladi

சிதைவுரையான் செற்ற முரையான்சீ ரில்லா
ரியல்புரையா னீன முரையா னசைவார்க்குக்
கூடுவ தீவானேக் கொவ்வைபோற் செவ்வாயாய்
நாடுவர் விண்ணோர் நயந்து

The inmates of the sky behold with delight, O thou whose roseate lips resemble the fruit of the Cōvei! him, who according to his means, is liberal to those united to him in affection, and neither speaketh slanderous words, nor words of unpleasant tendency, nor angry words, nor malicious words.

Nanneṟi

இன்சொலா லன்றி யிருநீர் வியனுலகம்.
வன்சொலா லென்று மகிழாதே-பொன்செ
யதிர்வளையாய் பொங்கா தழற்கதிராற் றண்ணென்
கதிர்வரவாற் பொங்குங் கடல்.

The world within the bounds of the ocean are delighted with pleasant words but never with those that give pain, O thou who resoundeth with the noise of golden rings! the sea is not raised by the burning rays of the sun, but by the appearance of the cool-beamed moon.

Sirupanja-mūlam

இன்சொலா னுகுங் கிளமை யியல்பில்லா
வன்சொலா னுகும் பகைமைமன்-மென்சொலின்
ஆய்விலா மாரரு ளவ்வருளி னுமனத்தான்
வீவில்லா வீடாய் விடும்.

Amity proceeds from courteous speech, and enmity from the rude words of the worthless; by studiously employing soft words universal benevolence is produced, and the mind in which this benevolence exists will attain to endless bliss.

Tandaleiyār-mālei

பொற்குடையும் பொற்றுகிலும் பொற்பணியுங் கொடுப்பதென்ன
பொருளோ வென்றும்
நற்கமல முகமலர்ந்தே யுபசார மிக்கவின்சொ
னடந்தா லன்றே
கற்கரையு மொழிபாகர் தண்டளையார் வளநாட்டிற்
கரும்பின் மேய்ந்த
சற்கரையின் பந்தலிலே தேன்மாரி பெய்துவிடுந்
தன்மை தானே.

Consider not the gift of a golden umbrella, or of clothes or jewellery ornamented with gold, as bestowing real wealth, unless the countenance bloom with pleasure like the fresh

lotus, and civility and courtesy be maintained; then indeed it resembleth a shower of honey falling on a shed formed of sugarcane and filled with sugar, in the country blessed by thee O Tandaleiyar! who ever keepest by thy side the goddess whose speech would soften a rock of black stone.

Āraneṟi-dīpam

ஓள்ளியரா யோதுதலு மோதினமை மறவாமற்
றெள்ளியராய்க் கேட்பதுவுங் கேட்டவற்றைப் பிறர்க்குரைத்துக்
கொள்ளற்பா டுடைமையுங் கூரச்சொல் லின்மையுங்
கள்ளமகன் றின்சொல்லைக் காத்தவர்தம் பயனன்றே.

ஊனமிலா வுறுப்பமைவு முறுதூய்மை யுடைமையுங்
கானிலந்தோய் வின்மையுங் கண்ணிமைப்பு மிலராகி
வானகத்து வச்சிரராய் மகிழ்ந்துவீற் றிருப்பதுவுந்
தேனெனவின் சொன்மாரி சிறுவருக்கும் பொழிவதுமே.

அருளுடைமை யாவர்க்கு மன்னர்க்கு மகலாமை
பொருளுடைமை பொய்ப்பாடு புல்கினுர்ப் பிரிவின்மை
தெருளுடைமை தேசொளிகள் விட்டிலங்குந் திண்வனப்பு
மருளமர்ந்த வின்சொல்லி னமைபயனென் றறைவாரே.

உள்ளுணரா தொழுகுதலு முறுதூய்மை யின்மையு
மெள்ளற்பா டிழிதொழில்செய் திழிகுலத்துட் டோன்றுதலுங்
கொள்ளற்பா டின்மையுங் கூரச்சொற் கூறுதலுந்
தள்ளரிய வின்சொல்லைத் தாங்காத பயனன்றே.

To study with intelligence and without forgetting what he has learned; to listen with a clear understanding to his teacher; to obtain honor by teaching that which he has heard to others; to speak no offensive words; these are the fruits they will obtain in a future life who observed a courteous address abstracted from all evil.

A form without defect, a mind of perfect purity, a foot which toucheth not the ground, an eye which winketh not,

and a glorious and triumphant station, equal to that of the heavenly thunderer, will be poured forth like a shower on those who have addicted themselves to pour forth courteous words flowing like honey even to persons of low estate.

Kindness towards all, attachment to princes, wealth, freedom from deception and from the interruption of friendship, intelligence, and strength, and beauty bright with the glorious rays of renown; these the wise say will all be conferred hereafter by affability, which proceedeth from benevolence.

To act without due reflection; to be void of true purity of mind; to be employed in an infamous occupation; to be born in a low caste; to be without honour; to speak that which should not be spoken; this will be the retribution to those by whom courtesy is not maintained.

NOTE. This is a composition of the Jainer.—The works which have been or may be thus noticed are those which especially regard the tenets of this sect, and the study of which therefore is confined to those belonging to it; not those which, although written by them, as the Chintāmanī, are known to the learned of all denominations.

CHAPTER XI

செய்நன்றி யறிதல்

On gratitude.

This title is compounded of செய் the root of செய்தல் *to do,* used as a past participle, நன்றி from நல் *good, a benefit* and அறிதல் *to know, recognize.*

I

செய்யாமற் செய்த வுதவிக்கு வையகமும்
வானகமு மாற்ற லரிது. (க)

Though earth and heaven could in return be given,
A benefit received when none was due
They would not recompence.

"Though earth and heaven" &c.—Virtues spring from virtues and are corroborated by the duties of life. Hence from a kind and affectionate disposition proceeds courtesy, and when the latter graces the substantial benefits of hospitality, gratitude must necessarily be produced. This is indeed only one source of this virtue, but in times of primeval simplicity it was that from which it most frequently proceeded, and the author has accordingly arranged his work in the order here indicated.

"When none was due"—is expressed in the original by the negative participle of the verb to do, செய்யாமல் meaning *none having been done;* the act arising entirely from disinterested motives, no benefit having been previously conferred by the receiver. Parimēl-azhager notices another reading of this verse—செய்யாமைச் செய்த வுதவியென்று பாட மோதி மறித்துதவமாட்டாதவிடத்துச் செய்த வுதவியென் றுரைப் பாருமுளர். There are those who declare another reading

of this verse, putting the negative verbal instead of the gerund in the first verse, and interpreting it to mean—*a benefit done when no return can be made to it*—he prefers, however, the gerund as the better reading which I have preserved.

The following extract from the Śiva-Śiva Venbā contains the example adduced in that work in illustration of this Couplet.

Sivasiva venbā

பூடணம்போல் வீடணன்மேற் போனவே லேற்றநன்றி
தேடமுடி யாதே சிவசிவா-நாடிலெதிர்
செய்யாமற் செய்த வுதவிக்கு வையகமும்
வானகமு மாற்ற லரிது.

என்றகுறட்குரை. தனக்கு முன்னொருதவி செய்யாதிருக்க வொருவன் பிறர்க்குச் செய்தவுதவிக்கு மண்ணுலகும் விண்ணுலகுங் கைமாறுகக் கொடுத்தாலு மொத்தலரிதென்றவாறு. இதற்குப் பிரமாண மிராமாயணத்தில் இராவணேசுவரன் விபீடணன்மே லனுப்பின வேல் வரும்போ திலக்குமணன் மார்பிலேற்ற விடம்.

புதுமொழி

அரக்க னேவிய வேலின்வீ டணனுயி ரழியா
திரக்க முற்றதை யிலக்குவன் மார்பினி லேற்றுன்
புரக்கு மாற்றலா ரடைந்தவர்க் குறுதுயர் போகத்
துரக்கு நன்றியை யாவரே யளவையிற் றெருகுப்பார்.

இராமாயணம்

முன்னி னுரெலாம் பின்னுறக் காலினின் முடுகி
நின்னில் யானது விலக்குவ னெனவுரை நேரா
மின்னும் வேலினை விண்ணவர் கண்புதைத் திரங்கப்
பொன்னின் மார்பிடை யேற்றனன் முதுகிடைப் போக.

இளவலே நோக்கி யைய விராகவ குலத்துக் கேற்ற
விளவித மடைந்தோர்த் தாங்கி மன்னுயிர் கொடுக்கும்
வண்மை
துளவிய ரெங்க லாய்நீ யன்னது துணிந்தா யென்ரு
லளவிய தன்று செய்தற் கடுப்பதே யாகு மன்றே.

புறவொன்றின் பொருட்டின் யாக்கைப் புண்ணுற
வரிந்த புத்தே
ளறவனு மைய நின்னே நிகர்க்கில னப்பா னின்ற
பிறவினி யுரைப்ப தென்னே பேரரு ளாள ரென்பார்
கறவையுங் கன்று மொப்பார் தமக்கிடர் காணி லென்ரூன்.

Stanza

No search can discover a greater act of kindness than that of him who received as an ornament into his own breast the spear flung at Vīdanen Oh Siva! Siva! for HEAVEN AND EARTH CANNOT BE COMPARED TO A BENEFIT CONFERRED, without expectation of reward, *WHEN NO PREVIOUS BENEFIT HAS BEEN CONFERRED.*

Comment

If heaven and earth were given in exchange for a benefit which one has done to others, without any benefit having been previously conferred on him by them, they would not equal it. This is the meaning. There is an example of this in the Rāmāyanam when Leccumanen receives in his breast the spear sent by Rāvanēswaran against (his brother) Vibīdanen.

Original verse

Leccuven, being touched by compassion, prevented the spear thrown by the Giant from destroying the life of Vīdanen and received it in his own breast : who can estimate the value of the benefit, when those who possess the power of

protection ward off the afflictions which those under their safeguard would otherwise suffer?

Rāmāyanam

Swift as the wind he left those who were in front behind him and, saying "I will ward it from thee," while the gods beholding that spear of lightning covered their eyes from pity, he received the weapon in his golden breast, so that it passed out at his back.

Beholding his brother, "O Lord," said Rāmen, the courage which gives up life to protect those who rely on them is a distinguishing trait of the Rāgava race, O thou adorned by a garland of Tulasi! thou hast dared to do this, but though it be an act worthy of thee, it is not peculiar to thee.

Even he, the divinely virtuous, who for the sake of a dove slashed his body until it became one wound, was not equal to thee; what other thing remains there then to be spoken of (in the way of comparison)? those who are justly called benevolent, when they behold the affliction of their friends, are like the cow and her calf.

The story alluded to in the last verse is told in various words and in various ways; one is of a King who, to protect a dove which took refuge in his bosom from the fury of a hawk, gave the latter the flesh of his own body as her ransom. Pārvati was the dove and Śiva was the hawk who had assumed these forms to try the nature of this Prince.

It is supposed to be referred to in the second verse of the preceding Chapter (not translated), which is—அன்பிலா ரெல்லாந் தமக்குரிய ரன்புடையா ரென்பு முரியர் பிறர்க்கு. *Those void of affection belong wholly to themselves, but even the bones of the affectionate belong to others*—and Vīramāmuni in the Tēmbāvani thus applies it, borrowing the introductory word from this couplet.

அன்புடைய ரென்பு மரிந்தளிப்பார் தன்னுயிரோ
டென்புடைய மெய்யெல்லா மீய்ந்துணவென் பான்யாரே
ஈய்ந்துணவென் றெவ்வுயிர்க்கு மெவ்வுணவு மீட்டியிவண்
வேய்ந்துணத்தா னுண்ணிரந்த நீயல்லால் வேறியாரே.

The affectionate will cut out their bones and bestow them on the objects of their affection; but who is he who hath given with his life, his bones and his whole body to be eaten? who but thou (O Christ!) who here beggedst food for thy subsistence, though thou nourishest all living with abundant food of every kind.

II

தினைத்துணை நன்றி செயினும் பனைத்துணையாக்
கொள்வர் பயன்றெரி வார். (ச)

Small as a grain of millet
Though it be, large as the towering palm
A benefit to grateful eyes appears.

"Small as a grain of millet" &c.—There is a verse in the Nāladinānūru nearly similar to this; it occurs in the Chapter *On meanness,* கீழ்மை, which the authors not improperly consider as one of the characteristics of ingratitude.

"Large as the towering palm a benefit to grateful eyes appears"—Certain European writers, careless in their censures and slightly acquainted with the construction of the Indian tongues, have chosen to say, and others, equally careless and more ignorant, have chosen to repeat, that the Hindus have not in their language any word corresponding with *gratitude;* the inference from which they intend should be that the *idea* is unknown among them. To this calumny let this chapter of Tiruvalluver and the accompaniments to it be the answer, as in it the idea will be found to be expressed

in many varying modes. The charge of misrepresentation it may be attempted, however, to rebut by asserting that the idea cannot be expressed by any one word, compounds being always used to convey it; this is true, and it is true, also, that it is the genius of the Tamil and other Indian languages so to express all abstract ideas, those even, in preference, for which they have simple terms. Thus in Tamil this idea is also expressed by the compound நன்றிமறவாமை, the last member of which is the negative noun of action from மறத்தல் *to forget,* and ingratitude by the same in the affirmative, நன்றிமறத்தல்; so in Telugu మేలుమఱపనివాఁడు, of the same derivation signifies *a grateful man;* in sanscrit நிக்ஷேபஃ from the intensitive நிஃ and the root க்ஷி *exchange* and ப்ரத்யுபகாரஃ formed by the conjunction of the upasarga ப்ரதி *again* with உபகாரஃ *a benefit,* are terms differing in derivation from the preceding, but both meaning *gratitude,* while, of the compounds க்ருதஜ்ஞஃ from க்ருதம் *an act* and ஜ்ஞஃ *he who knows, recognizes,* and க்ருதக்நஃ from the same and க்நஃ *a slayer, murderer,* the first signifies a *grateful* and the second an *ungrateful* man.

தினையனைத்தே யாயினுஞ் செய்தநன் றுண்டாற்
பனையனைத்தா வுள்ளுவர் சான்றோர்-பனையனைத்
தென்றுஞ் செயினு மிலங்கருவி நன்னுட
நன்றில நன்றறியார் மாட்டு.

If the virtuous have received a favour as small as a grain of millet they will consider it as large as a palm-tree; but if a favour as large as a palm, O king of the Country washed by the sparkling waves! be conferred on the ungrateful, it will produce no benefit.

III

உதவி வரைத்தன் றுதவி யுதவி
செயப்பட்டார் சால்பின் வரைத்து. (ரு)

The exalted mind no benefit esteems
By mere return repaid, but by the scale
Of its own greatness measures each.

"By the scale of its own greatness"—In the original the instrument is not mentioned, the literal sense of the words being,—*it has its measure in the magnanimity of the receivers.*—In the Latin commentary this verse is thus explained—"Sensus est, parvum etiam beneficium, si fiat maguo viro, ab hoc plurimi œstimari; maximum quoque beneficium, si fiat abjecto viro, ab hoc minimi fieri; adeoque mensuram beneficii non esse sumendam a magnitudine vel parvitate favoris, sed a qualitate illius, cui facies."—Here it is clear, from the person of the last verb, that the conferrer is considered as the measure of the benefit according to his knowledge of the character of the receiver and his consequent expectation of return, Parimēl-azhager's paraphrase does not sanction this meaning; his words are—*கைமாறுன வுதவி காரணத்தானும் பொருளானுங் காலத்தானு மாகிய மூவகை யானு முன்செய்த வுதவியளவிற்றன் றதனைச் செய்வித்துக் கொண் டவர்தம் மமைதியளவிற் றென்றவாறு*—"A benefit conferred, is not compensated merely by a return in any of the three modes, namely, by a favor of the same kind, by bestowing one's wealth, or one's time, but is commensurate with the magnanimity of him by whom it was received."—The latter is the better and correcter explanation, as the former implies a selfish consideration, which contradicts the doctrine inculcated throughout this Chapter.—It is the receiver not the conferrer, that the author represents as measuring the benefits; the return to which, he says, will not be like for like,

but in proportion to the liberality and greatness of mind possessed by him on whom it has been bestowed.

IV

கொன்றன்ன வின்ஞ செயினு மவர்செய்த
வொன்றுநன் றுள்ளக் கெடும். (கூ)

To one small favour though there may succeed
Deadly offence; the grateful from the mind will rase
For that all memory of this.

V

எந்நன்றி கொன்ருர்க்கு முய்வுண்டா முய்வில்லைச்
செய்ந்நன்றி கொன்ற மகற்கு. (ஙி)

Though every virtue by his hand expire
Yet may he live; but by the stroke he dies
When murdered gratitude before him falls.

"Though every virtue" &c. Parimēl-azhager renders the words எந்நன்றியும் by பெரிய வறங்கள் *the great virtues* and adds this gloss—பெரிய வறங்களைச் சிதைத்தலாவது - ஆன் முலை யறுத்தலு மகளிர் கருவைச் சிதைத்தலும் பார்ப்பார்த் தபுதலு முதலிய பாதகங்களைச் செய்தல். The distinction of the great virtues includes the commission of such heinous crimes as cutting off the dugs of a cow, the destruction of the fœtus by women, or the murder of Brahmans.—The meaning of the author is, that whatever other faults he may have committed, there is still hope that the backslider may be reclaimed, if grateful feelings shew that virtue is not entirely dead within him; but there is no hope when he crowns his other offences by the crime of ingratitude—Both the translation and explanation very inadequately convey the strength and vivid expression of the original.

ILLUSTRATIONS

Auveiyēr's Ātti-shūdi

நன்றிமறவேல்

Forget not benefits.

Auveiyār

ஒருநன்றி செய்தாரை யுள்ளத்தில் வைத்துப்
பிழைநூறுஞ் சான்றோர் பொறுப்பர் கயவர்க்
கொருநூறு நன்றிசெய் தொன்றுதீ தாகில்
ஒருநூறுந் தீதாய் விடும்.

நன்றி யொருவற்குச் செய்தக்கா லந்நன்றி
யென்று தருங்கொ லெனவேண்டா-நின்று
தளரா விளந்தெங்கு தானுண்ட நீரைத்
தலையாலே தான்தருத லால்.

The good keeping in mind one favour received will forgive a hundred offences; but though a hundred favours be done to the bad they will, on receiving a single offence regard them all as offences.

When thou bestowest a favour on another, be not solicitous about the time when it shall be returned: for after a little while the young Cocoa will give undiminished from its head the water it drank while growing.

Nāladi-nānūru

மலைநல முள்ளுங் குறவன் பயந்த
விளைநில முள்ளு முழவன் சிறந்தொருவர்
செய்தநன் றுள்ளுவர் சான்றோர் கயந்தன்னைத்
தான்வைத்தே யுள்ளி விடும்.

ஒருநன்றி செய்தவர்க் கொன்றி யெழுந்த
பிழைநூறுஞ் சான்றோர் பொறுப்பர் கயவர்க்
கொருநூறு நன்றிசெய் தொன்றுதீ தாயி
னொருநூறுந் தீதாய் விடும்.

The mountainer thinks of his mountains, the husbandman of the cultivable land, the produce of which he gathers; the wise think of the special benefits they have received from others, and the fool keeps himself only in his own mind.

For one good turn they have received from another the wise will endure a hundred evils afterwards inflicted; but if they have received a hundred good turns and have suffered only one evil turn, fools will consider the hundred good turns as evils.

Ratna Sabā-pati

விகாதத்தின் முன்னின் றனுமார்செய் நன்றிக்கு விஷ்ணுவுந்தன்
மகாகற்ப காலம்வைத் தாரழி யாத வரத்தினன்றே
அகாதப் படுஞ்சம யம்பார்த்து முன்பினெண் ணுமற்செய்த
சகாயத் தினைமறக் கொண்ணு திரத்தினச பாபதியே

Did not Vishnu, grateful for the benefits received from Anumār, who supported him in his distress, endow him with life for the space of a Magācalpam? thus assistance opportunely afforded in time of need, without consideration of what has preceded or what may follow, can never be forgotten, O Lord of the court shining with gems!

Tandaleiyār-sadagam

கூன்செய்த பிறையணியுந் தண்டலையார் கருணைசெய்து
கோடி கோடி
யான்செய்த வினையகற்றி நன்மைசெய்தார்க் குபகார
மென்ணு லுண்டோ

ஊன்செய்த வுயிரளவிற் றவந்தான நடந்தேற
வுதவி செய்து
வான்செய்த நன்றிக்கு வையகமென் செய்யுமதை
மறந்தி டாதே.

துப்பிட்ட வாலம்விதை சிறிதெனினும் பெரிதாகுந்
தோற்றம் போலச்
செப்பிட்ட தினையளவு செய்தநன்றி பனையளவாச்
சிறந்து தோன்றுங்
கொப்பிட்ட வுமைபாகர் தண்டலையார் வளநாட்டிற்
கொஞ்ச மேனு
முப்பிட்ட பெயர்கடமை யுள்ளளவு நினைப்பதென்னு
முலகந் தானே.

The deity Tandaleiyar adorned by the crescent moon, taking pity on me, hath removed the innumerable sins I have committed, but for the benefit he hath thus vouchsafed me have I conferred any favour on him? what can the earth do in return for the benefit conferred by the rain, by the aid of which corporeal life, and countless acts of devotion and charity are maintained? it must not forget it.

Although the seed of the mighty Āl-tree be small, it becometh of vast appearance, and thus when a benefit as small as a grain of millet is conferred it should be considered greater than a Palm-tree; therefore, the world says that in the country blessed, by Tandaleiyār, at whose side is Umei adorned with large ear-rings, they who have received only a little salt will remember it during their lives.

Scāndam

ஒன்றெரு பயன்றனை யுதவி னோர்மனங்
கன்றிட வருவினை கருதிச் செய்வரோ
புன்றெழி லெவர்க்குமுன் புரிந்த நன்றியே
கொன்றிடு மல்லது கூற்றம் வேண்டுமோ.

ஆரேனு மோரெருவர்க் குதவிசெய்ய வவர்க்குதவி
நினைந்தா ராயி
னேரேதா னவன்குடிக்குத் தீங்குவரும் படியெனவே
நினைந்த தொக்கும்
வாரேறு பூண்முலையாள் சானகிக்கா மாருதிநீ
வருந்திச் செய்த
சீரேறும் பேருதவிக் குதவிசெய வெனதுமனஞ்
சிந்தி யாதே.

To all who wickedly conceive the idea of doing any act, by which the minds of those who have conferred on them a single benefit may be aggrieved, this thought will become as an angel of death to destroy them; they requireth none other.

When those who have received a benefit consider what benefit they shall confer in return, they should account as the same the misfortunes which may happen to him from whom they have received it and to his relations, O Son of the Wind! to the benefits thou hast with so much trouble conferred on the daughter of Janagen, who wears a band on her ornamented bosom, my mind cannot conceive an adequate return.

NOTE. This is the address of Rāmen to Anumār after his discovery of Sītei when detained in captivity by Rāvanen.

Pazha-mozhi

தமனென் றிருநாழி யீத்தவ னல்லா
னமனென்று காயினுந்தான் காயான்-மனனே
யவனிவ னென்றுரைத் தெள்ளிமற் றியாரே
நமநெய்யை நக்கு பவர்.

நன்கொன் றறிபவர் நாழி கொடுப்பவர்க்
கென்று முறுதியே சூழ்க வெறிதிரை
சென்றுலாஞ் சேர்ப்ப வதுபோல நீர்போயு
மொன்றிரண்டாம் வாணிக மில்.

நாடி நமரென்று நன்குபுறந் தந்தார்க்குக்
கேடு பிறரொடு சூழல் கிளர்மணி
நீடுகல் வெற்ப நினைப்பின்றித் தாமிருந்த
கோடு குறைத்து விடல்.

Though a person, who from friendship hath given to another two measures of grain, taking advantage of this, shall use towards him angry and abusive words, the latter should not be angry with him. Who irreverently licks the butter which has been offered to the Gods?

Let those who have a grateful remembrance of an obligation ever serve them firmly from whom they have received even a measure of grain; for know, O Prince of the shore on which roll the furious waves! that gratitude is not an adventure by sea in which merely two for one may be gained.

To conspire with their enemies to destroy those from whom, relying on our attachment to them, we have received protection, resembles, O Prince of the long and rocky mountains abounding in precious stones! the severing, through forgetfulness, the branch by which one is supported.

Pura-nānūru

ஆன்முலை யறுத்த வறனி லோர்க்கு
மாணிழை மகளீர் கருச்சிதைத் தோர்க்கும்
குரவர்த் தப்பிய கொடுமை யோர்க்கும்
வருவாய் மருங்கிற் கழுவாயு முளவே
நிலம்புடை பெயர்வ தாயினு மொருவன்
செய்தி கொன்றூர்க் குய்தி யில்லென்
றறம்பா டின்றே யாயிழை கணவ.

Those who have cut off the dugs of a cow, or have destroyed the fœtus in the wombs of jewel-bedecked women, or behaved harshly towards religious instructors, after a

careful consideration of their offence may find means to cleanse themselves from it; but for him who even though the world were over-turned, forgets the benefit he has received, there is no redemption; it has thus been said in moral writings, O Lord adorned by choice jewels!

Sendilcātta-sadagam

ஆலங் கிடக்கு மனத்தோர்க்குச் செய்நன்றி யம்பிலிட்ட
கோலங் கிடக்கிற் கிடக்குங்கண் டாய்குறை யாதகுண
சீலங் கிடக்கு மனத்தோர்க் கொருநன்றி செய்யில்வெகு
காலங் கிடக்குங்கண் டாய்வணி காசெந்தில் காத்தவனே.

Know that to confer a benefit on men whose minds are depraved is like painting ornamental devices on the water; and know, also, that a single benefit conferred on those whose conduct is without reproach, will long endure, O thou who protected Sendil under the form of a merchant.

Mūdurei

நல்லா ரொருவர்க்குச் செய்த வுபகாரங்
கன்மே லெழுத்துப்போற் காணுங்கா-ணல்லாத
ஈரமில்லா நெஞ்சத்தார்க் கீந்த வுபகாரம்
நீர்மே லெழுத்துக்கு நேர்.

வேங்கை வரிப்புலிநோய் தீர்த்த விடதாரி
யாங்கதனுக் காகார மாளுப்போல்-பாங்கரிய
புல்லறி வாளர்க்குச் செய்த வுபகாரங்
கல்லின்மே லிட்ட கலம்.

A benefit conferred on the worthy resembleth an engraving on stone; but to confer it on those whose hearts are void of kindness is like writing on the water.

Even as the physician, who cured the striped Tiger of his sickness, became his prey, so a benefit conferred on the

ignorant and worthless may be compared to an earthen vessel falling on a stone.

Bāradam

தான மாவது தருமி டத்தவன்
ஞான மாவதெவ் வளவு நல்கினேன்
பான யந்துறும் பயனு மன்னதே
தேனி யங்குசொற் றிறமை கேட்டியால்.

Hear thou whose words are as sweet as honey! the pleasure and profit one receives from bestowing a favour is always equal to the understanding of him on whom it is conferred.

Chintāmani

தன்னே யாக்கிய தார்ப்பொலி வேந்தனைப்
பின்னே வெளவிற் பிறழ்ந்திடும் பூமகள்
அன்ன வன்வழிச் செல்லினிம் மண்மிசைப்
பின்னைத் தன்குலம் போர்க்குன ரில்லையே.

தற்புறந் தந்து வைத்த தலைமகற் குதவி வீந்தார்
கற்பக மாலை சூடிக் கடியர மகளிர்த் தோய்வர்
பொற்பச்சொன் மாலை சூட்டிப் புலவர்கள் புகழக்
கன்மேல்
நிற்பவர் வீரந் தோன்ற நெடும்புகழ் பரப்பி யென்றுன்.

The goddess of prosperity will forsake him who betrayeth the prince, adorned by fresh garlands, by whom he hath been exalted; but on this earth none shall ever be able to root out his race, who is faithful to such a protector.

He said—those who die in defending the chief by whom they have been protected and exalted, shall enjoy the company of the celestial nymphs adorned with garlands of the

heavenly Carpacam, while on earth they shall be praised in the songs of Poets and the fame of their Valour spreading abroad shall stand even blazoned in stone.

Nānmani cādigei

கைத்திலார் நல்லவர் கைத்திழந்த மாக்களின்
வைத்தாரி னல்லர் வறியவர்-கைத்தெழுந்து
வைதாரி னல்லர் பொறுப்பவர் செய்தாரி
னல்லர் சிதையா தவர்.

Those who have never possessed riches are preferable to those who have lost them; the poor are preferable to those who keep their wealth to themselves; those who restrain their passions are preferable to those who allow their anger to break out in abuse; and the grateful are preferable to those from whom they have received favours.

CHAPTER XII

நடுவுநிலைமை

On equity

This title is compounded of the terms *நடுவு justice* and *நிலைமை* a verbal from *நிற்றல் to stand,* and lit. signifies therefore *persistence in justice.*

I

தகுதி யெனவொன்று நன்றே பகுதியாற்
பாற்பட் டொழுகப் பெறின். (க)

That virtue, which in all relations holds
Unchangeably its nature, that alone
Deserves the name of justice.

"Unchangeably its nature"—The virtues and duties on which the preceding Chapters treat, springing directly from the benevolent affections, regard more especially those with whom man is immediately connected; the subject of this Chapter has a larger scope as it applies to all mankind. The virtue here intended, however, is not political justice, on which the Author treats in the first part of the second Book (see Illustrations): it is that modification of general benevolence which regulates the conduct of man to man and prevents him equally from doing that which is unjust, and refusing to do that which is just; it is that universal law which Cicero describes as—vera lex, recta ratio, naturæ congruens, diffusa in omnes, constans, sempiterna, quæ vocet ad officium jubendo, vetando a fraude deterreat;—Neque est quærendus explanator, aut interpres ejus alius: nec erit alia lex Romæ, alia Athenis, alia nunc, alia posthac: sed et omnes

gentes, et omni tempore una lex et sempiterna et immortalis continebit; unusque erit communis, quasi magister et imperator omnium Deus-ille, legis hujus inventor, disceptator, lator ;—This description, however, is intended to apply only to that natural law or rule of right of which the Deity is said to be the Author because he has conferred on men, as one of the inherent faculties of human reason the power of discriminating accurately the true from the false, and, consequently, of deciding justly as to right and wrong. The habitual exercise of this power in this direction should perhaps in precise language be called rectitude or probity, in which sense it differs but little from virtuous habit in general, whence the adage that Justice comprises virtue or, as it is better expressed in a passage ascribed to Pythagoras, is the mother and nurse of the other virtues—Δοκετ μοι τῶν ανδρῶν δικατκν ιοσυναν ματέρα τεκάι τιθηναυ τῶυ ἄλλωυ αρετῶυ προσυπειυ. But the Tamil term which I have translated *equity*, and which might be rendered *distributive justice*, differs from this as it implies also, subjection to those laws which the Hindus believe to have been derived, indirectly, by revelation from the Deity, and which embrace all the precepts of the Smritis that regulate the intercourse of man with man and constitute, consequently, the moral portion of this division of the Hindu Scriptures.

Aristotle defines distributive justice to imply equality, and to be that habit which prevents men from arrogating to themselves on any occasion more than the share to which they are justly (morally) entitled. It is the duty of a judge, he adds, in the administration of corrective justice, to restore this equality when deranged, by finding the middle term between the loss and gain which have accrued to the parties litigating, and restoring the equilibrium between them; hence in Greek justice, δικη signifies *equal distribution* and δικασης *an equal distributor*, being evidently from δι *bis*

in composition, and ϰαοω *instruo*. With this definition and etymology the Tamil compound which gives title to this Chapter intimately corresponds ; for நடுவு means primarily the *Middle*, and *justice* by a metaphor only, and நடுவுநிலைமை, consequently, *maintenance of a middle station* or *state of equality* with regard to all others, not moving to either side or being biassed, as the Hindu Lawgivers strongly express it, by any consideration of *fear, anger, or affection*ஊபெக்ஷாய லொஹாத் ॥

II

செப்ப முடையவ ணுக்கஞ் சிதைவின்றி
யெச்சத்திற் கேமாப் புடைத்து. (உ)

By justice do the just their wealth uphold,
And confirmation, strong as virtue's self,
Bequeath their heirs.

III

தக்கார் தகவில ரென்ப தவரவ
ரெச்சத்தாற் காணப் படும். (ச)

Unerringly the just and unjust shews
The state in which their progeny is found.

Though the import of these two couplets be the same, they have both been translated on account of their remarkable accordance with a passage in the Psalms, where the Royal Bard says— "I have been young and am now old: yet have I not seen the righteous forsaken, nor his seed begging bread." The Indian writer, however, considered the fact as the retribution of the Deity, who fixed the doom of every soul, before its connection with the body, according to the good or evil deeds of its pre-existent states.

IV

சமஞ்செய்து சீர்தூக்குங் கோல்போ லமைந்தொருபாற்
கோடாமை சான்றோர்க் கணி. (அ)

It is the glory of the just to stand
Like the adjusted balance duly poised
Nor swerve to either side.

"Like the adjusted balance"—The balance is an emblem of justice in India as well as in Europe. We have received the idea from the ancient figure of Justice personified with a pair of scales in her hand, but in India it was actually connected with the administration of the law. Formerly every court had a balance as a necessary part of its apparatus; it was kept apart in a place appropriated to it called கூலசாலை which name was frequently given to the Court itself; and was employed in the performance of one of the five மஹாதிவ்யபரீக்ஷாஃ or *great ordeals*, which after this instrument was called கூலாதிவ்யம். In Sanscrit பக்ஷபாஃ *the supporter of the balance* is a periphrasis for *King*.

The author of the Siva-Siva Venbā gives the following illustration of this verse.

Siva-Siva Venbā

நங்கையுமை சொல்லா னடுவிகந்த மாலொருவு
செங்கணர வானன் சிவசிவா-எங்குஞ்
சமஞ்செய்து சீர்தூக்குங் கோல்போ லமைந்தொருபாற்
கோடாமை சான்றோர்க் கணி.

என்ற குறட்குரை. முன்னே தான் சமனுக நின்று பின் றன்கண் வைத்த பாரத்தை வரையறுக்குந் துலாம்போல விலக் கணங்களா லமைந் தொரு பக்கத்துக் கோடாமை சான்றோர்க் கழகாவ தென்றவாறு. இதற் குதாரணம்-உபதேச காண்டத்திற்

பார்வதி பரமே ஷ்ரன் சூது விளையாடு மிடத்தி னடுவுநிலையா
மையா ஞராயணரைத் தேவி சாபமிட்டவிடத்தில்.

புதுமொழி

கடவுளுட னுமைகழக மெனும்விளையாட் டயர்பொழுதிற்
கண்ண வீங்கு
நடுவிகவா துறும்வெற்றி தோல்விதெரிந் துரையென்ன
நாதன் மூல்வி
வடுவுரையென் றுரையாது மறைத்துரைப்ப வுமைவெகுண்டு
மலைய ராவாய்
விடுதியெனச் சபித்திடுஞ்சொற் கேட்டவர்க ணிலைகோடல்
விரும்பி டாரே.

Stanza

Māl (Vishnu) for violating justice was transformed to a red-eyed serpent by the Malison of Nangei (Pārvati) ; O Siva ! Siva ! it is the beauty of the wise, to remain unbiassed like the beam of the balance, which swerveth not to either side.

Comment

To remain unbiassed like the balance, which being previously duly poised rightly adjusts itself after the weights are placed in the scales, is the beauty of the wise. The example of this is from the Ubadēsa Cāndam, where it is stated that Nārāyanan, for failing in justice, was cursed by the Goddess (Pārvati) when she played at dice with Paramēswaren.

Original verse

While Umei was playing at dice with the God Siven, Vishnu being bidden by her to say justly who had won or lost, unwilling to declare that Siven was the loser, decided wrongfully in his favour; Umei incensed at this cursed him,

saying "become thou a snake of the Mountain": those who have heard this will not be inclined to deviate from impartiality.

Upadēsa Cāndam

நோக்க நோக்குற விருந்தனை நோக்கின நுவலாய்
வாக்கி னொன்றுநின் மனத்தினொன் றுமென வலித்தாய்
பார்க்கு மப்புல னிழந்தவெம் பாந்தளி னுருவாய்ப்
போக்கு மூழ்பல கழித்தியென் றுரைத்தனள் பூவை.

Thou, who hast seen with thine eyes what has passed, utterest one thing by thy mouth and retainest another in thy heart, denying that which thou sawest; therefore said the Goddess shalt thou for many ages bear the form of a fierce serpent deprived of the Sense of seeing.

ILLUSTRATIONS

Of the following extracts those which are given first are taken from the first part (*அரசியல் on the nature of the kingly authority*) of the Second Book of this work (entitled, பொருட்பால். *On Wealth*) Chapters XVII and XVIII செங்கோன்மை *The uprightness of the Sceptre,* and, கொடுங்கோன்மை *The obliquity of the Sceptre,* where the Author treats on administrative or corrective justice.

ஓர்ந்துகண் ணோடா திறைபுரிந் தியார்மாட்டுந்
தேர்ந்துசெய் வஃதே முறை.

Carefully considering the facts, without yielding to feelings of compassion, acting with integrity towards all, and deciding according to law; so to act is to administer justice.

அந்தணர் நூற்கு மறத்திற்கு மாதியாய்
நின்றது மன்னவன் கோல்.

The Sceptre of a King (i.e. the administration of justice) was the cause of the practice of virtue, and of the observance of the law of the sacred teachers.

NOTE. அந்தணர் means Brāhmans generally, but here the Rīshis, or Sages, through whom the law was revealed.

குடிதழீஇக் கோலோச்சு மாநில மன்னன்
அடிதழீஇ நிற்கு முலகு.

The whole world embraceth the feet of the Monarch of extended dominion, who, in administering justice, (lit: in directing his Sceptre) embraceth all his subjects.

இயல்புழிக் கோலோச்சு மன்னவ னுட்டிற்
பெயலும் விளையுளுந் தொக்கு.

In the Country of which the sovereign duly administereth justice (lit. directeth his Sceptre to the right place) both the rain falleth in its season and the harvest is abundant.

வேலன்று வென்றி தருவது மன்னவன்
கோலதூஉங் கோடா தெனின்.

It is not the lance which giveth victory to a king, but his Sceptre (the symbol of justice) if it never deviate from right.

இறைகாக்கும் வையக மெல்லா மவனை
முறைகாக்கு முட்டாச் செயின்.

A king defendeth the whole world and justice, if strictly administered, defendeth the king.

கொலையிற் கொடியாரை வேந்தொறுத்தல் பைங்கூழ்
களைகட் டதனொடு நேர்.

The act of the king in punishing those guilty of murder resembleth the weeding of green corn.

நாடோறு நாடி முறைசெய்யா மன்னவன்
நாடோறு நாடு கெடும்.

If a king enquiring day by day administer not justice, day by day will his kingom fall to ruin.

கூழுங் குடியு மொருங்கிழக்குங் கோல்கோடிச்
சூழாது செய்யு மரசு.

The King who inconsiderately neglecteth the administration of justice, will lose both his wealth and his subjects.

அல்லற்பட் டாற்ரு தழுதகண் ணீரன்றே
செல்வத்தைத் தேய்க்கும் படை.

The tears of those who suffer from the injustice of the prince are files by which his felicity is worn away.

மன்னர்க்கு மன்னுதல் செங்கோன்மை யஃதின்றேல்
மன்னுவா மன்னர்க் கொளி.

From the uprightness of the Sceptre (from their justice) princes obtain immortal renown; if deficient in this respect the glory of princes cannot last.

இன்மையி னின்ரு துடைமை முறைசெய்யா
மன்னவன் கோற்கீழ்ப் படின்.

It is worse than poverty, to be subject to the sceptre (sway) of an unjust prince.

Rāmāyanam

ஒருத்த லப்பரத் தொருத்தலைப் பங்குவி னூர்தி
யெருத்தி னிங்குநின் றியலவர்க் குழைந்திட ருழக்கும்
வருத்த நீங்கியவ் வரம்பறு திருவினை மருவும்
அருத்தி யுண்டெனக் கையவீ தருளிட வேண்டும்.

குலமுதற் றொன்மையுங் கலியின் குப்பையும்
பலமுதற் கேள்வியும் பயனு மெய்தினுர்
நலமுத னலியினு நடுவு நோக்குவார்
சலமுத லறுத்தருந் தருமந் தாங்கினுர்.

உருளு நேமியு மொண்கவ ரெஃகமு
மருளில் வாணியும் வல்லவர் மூவர்க்குந்
தெருளு நல்லற மூமனச் செம்மையும்
அருளு நீத்தபின் னுவதுண் டாகுமோ.

இனிய சொல்லின னீகைய னெண்ணினன்
வினையிற் றூயன்வி மூமியன் வென்றியன்
நினையு நீதிநெ றிகட வானெனின்
அனைய மன்னற்க ழிவுமுண் டாங்கொலோ.

சில மல்லன நீக்கிச்செம் பொற்றுலைத்
தாலு வன்னத னிநிலை தாங்கிய
ஞால மன்னற்கு நல்லவர் நோக்கிய
கால மல்லது கண்ணுமுண் டாகுமோ.

Having passed my days here like the centre of a beam whose scales are equally poised with weights and goods, I anxiously desire to be relieved from the grievous afflictions with which humanity is troubled and to attain endless happiness: deign to grant this.

Those who enjoy the advantages of descent from ancient greatness, knowledge of sciences, and various learning, should regard justice, although their prosperity and condition suffer by it; they who have divested themselves of fraud have truly maintained devotion.

He who bears the whirling disk, (Vishnu), he who is distinguished by the forked weapon (Siven), and the husband of the intelligent Vāni (Brahmā); if these three were divested of wisdom, virtue, equity, and mercy, what else would remain to them ?

If a prince be courteous in words, liberal in gifts, worthy of esteem, pure in all his actions, revered, victorious, and strictly adhere to the path of equity, can he ever be ruined?

Is there any time in which the good expect protection, except when princes, forsaking all that is contrary to right, and as steady as the tongue of a gold-weighing balance, support the world?

Pazha-mozhi

முறைதெரிந்து செல்வர்க்கு நல்கூர்ந் தவர்க்கும்
இறைதிரியா னேரொக்கல் வேண்டு-முறைதிரிந்து
நேரொழுகா ஞயி னதுவா மொருபக்க
நீரொழுகிப் பாலொழுகு மாறு.

ஒக்கும் வகையா லுடன்பொருஞ் சூதின்கட்
பக்கத் தொருவ னெருவன்பாற் பட்டிருக்கு
மிக்க சிறப்பின ராயினுந் தாயர்க்கு
மக்களிற் பக்கமோ வேறு.

The prince who knoweth the law should not swerve therefrom, but should be alike impartial to the rich and the poor; if, swerving from the law, he be not impartial, it is the same as if from one breast flowed water and from the other milk.

In a game at dice by mutual agreement, a bye-stander will interest himself for one of them; although their children are all excellent yet mothers will differ in their affection towards them (i.e. *will prefer some to others*).

Chintāmani

வாரம் பட்டுழித் தீயவு நல்லவாந்
தீரக் காய்ந்துழி நல்லவுந் தீயவாம்
ஓரும் வையத்தி யற்கையன் றேவென
வீர வேனெடுங் கண்ணிவி ளம்பினாள்.

பெரிய வின்பத் திந்திரனும் பெட்ட செய்கைச் சிறுகுரங்கு
மூரிய செய்கை வினைப்பயத்தை யுண்ணு மெனவே யுணர்ந்தவனே
அரிய ரென்ன மகிழாது மெளிய ரென்ன விகழாதும்
இருசார் வினையுந் தெளிந்தாரே யிறைவ னூலுந் தெளிந்தாரே.

The Damsel, whose long eyes darted glances keen as the spear of the warrior, said—"is it not the nature of the world, that, when one is attached to another all the wrong he doth is accounted right, and when averse, that all the right he doth is accounted wrong"?

They who believing that both the mighty Indren, enjoying all felicity, and a little wayward monkey reap advantages proportionate to their respective deeds, do not commend the one saying, it is difficult for others to equal him, or slight the other saying it is easy to do so; those of enlightened understanding, who thus act justly in both respects, are, also, enlightened by a knowledge of the Lord.

Āraneĕri-chāram

காய்த லுவத்த லகற்றி யொருபொருட்கண்
ஆய்த லறிவுடையார் கண்ணதே-காய்வதன்கண்
உற்ற குணந்தோன்ரு தாகு முவப்பதன்கண்
குற்றமுந் தோன்ருக் கெடும்.

It belongeth to the wise to consider a thing, free from anger or partiality; when in anger the real nature of the thing cannot appear; when partial, the perception of its faults will be lost.

Sirupanja-Mūlam

படைதனக் கியானே வனப்பாகும் பெண்ணின்
இடைதனக்கு நுண்மை வனப்பாகும்-நடைதனக்குக்
கோடா மொழிவனப்புக் கோற்கதுவே சேவகர்க்கும்
வாடாத வன்கண் வனப்பு.

An Elephant is the ornament of an army, slenderness of waist the beauty of a maiden; manners are adorned by strictly keeping a promise, and so, also, is the sceptre; soldiers are adorned by unshrinking bravery.

Bāradam

முன்னுளி லிரணியன்கான் முளையளித்த விரோசனனுர்
முனிவன் மைந்தன்
றன்னுெடு நண்பாகி யிருவருமோர் தேசிகன்பாற் சார்ந்து கேள்வி
துன்னுய கலைகளெல்லாஞ் சோர்வறவே யுணர்ந்திருக்குந்
தொன்மை தன்னிற்
பின்னுக வோர்நகரிற் பெண்கொடியைக் கண்டுமணம் பேசி னுரே.

தனித்தனியே யிவரிருவர் தத்தமக்கென் றக்கொடிதோட்
சார்வான் பேச
மனத்திலவ ளோர்ந்தும்மி லறிவுயர்ந்தோர் தமைவரைந்து
மருவ லென்னுள்
புனக்கிளிபோன் றவளாசைப் புணரிகடந் திலராகிப் புந்தி தாங்கா
நனித்தமது கலையறிவி னுனியென் றிவர்விதண்டை நவில்வ தானுர்.

தேக்கியநல் லறிவனைத்துஞ் சேர்ந்துடலா யவதரித்த பிரக லாதன்
மீக்குயர்கேள் வியனவனே யிருவர்க்கு முள்ளபடி விளம்பு வானென்
றூக்கமுடை முனிமகனும் விரோசனனு மொருப்பட்டே
யுவன்பா லெய்தி
வாக்கதனுல் வந்தபடி யுணர்வித்தே கற்றவெலாம்
வயங்கச் சொன்னுர்.

தனதுதிரு மகவென்றும் பிறமுனிவ னளித்தமகன் நுனே யென்று
மனதுதனி லிரண்டறியா னிவர்கல்வி தெளிந்துரைக்க
மாட்டா னுகிப்
புனிதமுனிக் காசிபன்றன் பொன்னடிபோய்த் தொழுதிந்தப்
புதல்வர் தம்மில்
வனிதையெவற் குரைத்தியென மனமறுகிச் சுருதியெலாம்
வல்லோன் சொல்வான்.

அறமுணரா துரைப்பினுமற் றறிந்துமொரு வற்காக
வறைந்த போழ்தும்
பிறிவருமா யிரம்வருடம் பெரும்பாசப் பிணியினுடல்
பெரிது மாழ்கி
முறுகுநர கமிழ்வரென முறையிடுநான் மறைகளினு
மொழிய லாற்றேன்
பிறரொருவ ரிடத்துணர்தி போயென்ரு னிவர்மீண்டு
பெயர்ந்தூர் புக்கார்.

மறையாலுங் கலையாலு மறிவாலு மிருவரையும்
வடித்துத் தூக்கி
முறையாகச் சுதனுவெனு முனிமகனே யறிவினுக்கு
முதல்வ னென்ரூன்
பொறையான்மிக் கவனந்தப் பொற்கொடியைக் கைப்பிடித்துப்
புணர்ந்தான் வானோர்
இறையாதி யமரரெலா மிரணியன்றன் மகன்போல்வா
ரில்லை யென்ரூர்.

In ancient time Virōsanen born of the son of Iraṇiyen (named Pragalāden), *being united in friendship with the son of a sage, the two studied together under one teacher and completely acquired all the sciences; afterwards beholding in a certain city a young damsel, they both sought her in Marriage.*

Each of them addressed the damsel seperately for the purpose of winning her to his arms; considering this in her mind she said, I will marry whichever of you is the more learned. Thus not being able to cross the sea of her love, who resembled the loory (?) of the grove, nor to endure the violence of their passion, they disputed together bitterly, each claiming pre-eminence in knowledge.

At length the son of the sage, confident in success, and Virōsanen agreed to appeal to Pragalāden the father of the latter, in whom the whole circle of science was incarnated in a material body, and who was profoundly versed in

expositions; accordingly they repaired to his presence, informed him of the dispute which had arisen between them and entreated him to examine them in all they had learned.

He in his own mind made no difference between the prince his son and the son of the sage, but as he was not able to determine which excelled in knowledge, he repaired to the golden feet of the holy sage Cāsipen and, having reverentially addressed him, requested him to decide to which of the youths the maiden should belong; but the mind of the sage, powerful in all religious knowledge being, also, confused on this point he said;

"It is declared in the four Vēdas that they who decide, without clearly understanding the case, or, understanding it with partiality, their bodies being entangled in the bonds of punishment for a thousand successive years, shall sink with distracted minds into an excruciating hell; I can say nothing, therefore, to this dispute. Depart and make it known to others." Accordingly they repaired to their own country.

Having filtered their minds through the Vedas, the sciences and general knowledge, and weighed their several attainments Pragalāden declared, according to right, that Sudenu, the son of the sage, excelled and he, being by his forbearance declared the superior, obtained the golden vine of his desires in marriage. The king of Heaven and all the Gods proclaimed that for equity the equal of the son of Iraṇiyen did not exist.

CHAPTER XIII

அடக்கம்

On Self-control

The title of this Chapter is derived from அடங்கல் *to recede* neu. (whence அடக்கல் *to cause, to recede, subdue*), and signifies lit. therefore, *subjection, restraint.*

I

அடக்க மமரரு ளுய்க்கும் அடங்காமை
யாரிரு ளுய்த்து விடும். (க)

To intercourse with gods
Forbearance leads; but passion unrestrained
Its victims, plunged in utter darkness, leaves.

"To intercourse with gods forbearance leads"—Forbearance or self-control, the subject of this Chapter, is defined by the Commentator—*the being possessed of control over the body, the speech, and the will so as to prevent those straying into the path of vice,* அடக்கமுடமை &c. and the opposite to it consequently is the want of such control, proceeding either from imbecility, of natural weakness of disposition, or from intemperance, or the ascendency of any of the passions over reason. Self control in fact is only a form of that wise self-love, which may be considered as the origin of all good habits, as benevolence or the love of others may be of all active virtues; it is near akin to patience and prudence, which differ from it chiefly in being employed on extraneous objects. On the former the Author treats in this desire (?) of his work, but Prudence ranks among the regal virtues and is placed therefore, in the First Part of the Second Book under the title அறிவு literally signifying *knowledge;* in Tamil the more frequent acceptations of the words அறிஞர்

the learned and அறியார் the *ignorant*, are the *virtuous* and the *vicious*. With regard to others, self control is in its ordinary operation a passive virtue; but not less conducive, therefore, than the more active virtues and duties to the happiness of human life. For without that mutual forbearance, due from each to all, society could not exist; perpetual brawls, in spite of law or power, would make this world a fit residence for demons only, and anticipate the threat of future punishment denounced in this couplet against those, who, by allowing the violent passions to obtain the mastery over them, vitiate their nature and prepare themselves for the perpetration of every crime.

In the Chapters which precede this, the Author treats on the virtues and duties of domestic life which affect others; and in those that succeed, with a few exceptions, on the habits, good and bad, which, however beneficial or hurtful to others, more immediately affect the individual subject to them, and which may all be considered as proceeding from Self-control or the opposite. It is remarkable that in this arrangement Tiruvalluver coincides exactly with that adopted by Aristotle in his Ethics to Nicomachus, though in other respects, both in general theory and in the distribution of their subject, they differ considerably; the Indian assigning affection or benevolence as the efficient cause of all good, and the Grecian by placing that modification of it which he calls friendship at the conclusion of his work, seeming rather to consider it as the final cause of virtue.

II

எல்லார்க்கு நன்றும் பணித லவருள்ளுஞ்
செல்வர்க்கே செல்வந் தகைத்து. (௫)

Though self-control be excellent in all
It most befits the envied state of those
That fortune smiles upon.

III

யாகாவா ராயினு நாகாக்க காவாக்காற்
சோகாப்பர் சொல்லிழுக்குப் பட்டு. (எ)

Though unrestrained all else, restrain thy tongue
For those degraded by licentious speech
Will rue their tongue's offence.

IV

தீயினுற் சுட்டபுண் ணுள்ளாறு மாருதே
நாவினுற் சுட்ட வடு. (கூ)

The wound may heal, though from a burning brand,
And be forgotten; but the wound ne'er heals
A burning tongue inflicts.

ILLUSTRATIONS

Innānārpadu

அடக்க முடையவன் மீளிமை யின்னு
துடக்கமில் லாதவன் றற்செருக் கின்னு
அடைக்கலம் வெளவுத லின்னுவாங் கின்னு
அடக்க வடங்காதார் சொல்.

As boldness becometh not him who professeth forbearance, as boasting becometh not him whose courage hath not been tried, as the appropriation of a deposite is unbecoming, even so are the words of those who forbear not to those who forbear.

Pazha-mozhi

கற்றறிவர் கண்ட தடக்க மடங்காதார்
பொச்சாந்துந் தம்மைப் புகழ்ந்துரைப்பார்-தெற்ற
அறைக லருவி யணிமலை நாட
நிறைகுட நீர்தளும்ப லில்.

பொல்லாது சொல்லி மறைந்தொழுகும் பேதைதன்
சொல்லாலே தன்னைத் துயர்ப்படுக்கு-நல்லாய்
மணலின் முழுகி மறைந்து கிடக்கு
நுணலுந்தன் வாயாற் கெடும்.

தமரேயுந் தம்மைப் புகழ்ந்துரைக்கும் போழ்தில்
அமரா ததனை யகற்றலே வேண்டும்
அமையாரும் வெற்ப வணியாரே தம்மைத்
தமவெனுங் கொள்ளாக் கலம்.

கோவாத சொல்லுங் குணனில்லா மாக்களை
நாவா யடக்க லரிதாகு-நாவாய்
களிகள்போற் றூங்குங் கடற்சேர்ப்ப வாங்கி
வளிதோட் கிடுவாரோ வில்.

பெருமலை நாட பிறரறிய லாகா
அருமறையை யான்றூரே காப்ப-ரருமறையை
நெஞ்சிற் சிறியார்க் குரைத்தல் பனையின்மேற்
பஞ்சிவைத் தேகி விடல்.

அடங்கி யகப்பட்ட வைந்தினையுங் காத்துத்
தொடங்கிய மூன்றினுள் மாண்டீண்-டுடம்பொழியச்
செல்லும்வாய்க் கேமஞ் சிறுகாலைச் செய்தாரே
கொல்லிமேற் கொட்டுவைத் தார்.

உடைப்பெருஞ் செல்வத் துயர்ந்த பெருமை
அடக்கமி லுள்ளத்த ஞகி-நடக்கையின்
ஒள்ளிய னல்லான்மேல் வைத்தல் குரங்கின்கைக்
கொள்ளி கொடுத்து விடல்.

எண்ணக் குறைப்படாச் செல்வமு மிற்பிறப்பு
மன்ன ருடைய வுடைமையு-மன்னரால்
இன்ன ரெனல்வேண்டா விம்மைக்கு மும்மைக்குந்
தம்மை யுடைமை தலை.

செம்மாந்து செல்லுஞ் செறுநரை யட்டவர்
தம்மேற் புகழ்பிறர் பாராட்டத்-தம்மிற்றூம்
வீரஞ்சொல் லாமையே வீழக் களிப்பினுஞ்
சோரப் பொதியாத வாறு.

Forbearance is known only to the wise. The unforbearing praise themselves even unwittingly; O King of the country whose mountains are ornamented by clear water gushing from the rocks! the water in a full pot is not subject to agitation.

Fools, accustomed to speak evil of others when concealed, bring themselves into trouble by their unguarded discourse; thus, O Damsel, a frog-fish though hidden in the sand, betrays itself to destruction by its voice.

When people are praised by those intimately connected with them they should at once reject the flattery, O King of the hills covered by the bamboo! People do not adorn themselves with ornaments hough (?) their own property unsuited to their rank.

Worthless people, who have addicted themselves to evil speaking are incapable of restraining their tongues; O King of the Sea where ships roll like those intoxicated by palm-wine! there is none who can carry the wind on his shoulder.

O King of the great Mountains! the wise keep sacred those secrets which ought not to be known by others; to impart them to the low-minded is like placing cotton on the top of palm, whence it disperses itself abroad.

They who restraining themselves keep in subjection their five senses in three respects (namely thought, word, and act), and acquire in this transitory life a spiritual guide to the life after this, are like those that fix their spade upon the mountain Colli.

To bestow supreme power and great riches on one, who keeps not his will in subjection, and who lives not a good and pure life, is like placing a fire brand in the hand of a monkey.

Although one be born in an illustrious family, possess inexhaustible wealth and be the favourite of the princes, yet he should not inordinately desire to be distinguished by Kings, for self-subjection is the chief virtue both for this world and for the world to come.

Those who having conquered haughty enemies yet do not vaunt their own prowess in order that others may praise them, are like such as though so intoxicated as to be falling, yet tie not up (valuables) so that they shall drop out.

Nāladi-nānūru

கற்றறிந்த நாவினர் சொல்லார்தஞ் சோர்வஞ்சி
மற்றைய ராவார் பகர்வர் பனையின்மேல்
வற்றிய வோலை கலகலக்கு மெஞ்ஞான்றும்
பச்சோலைக் கில்லை யொலி.

இடம்பட மெய்ஞ்ஞானங் கற்பினு மென்றும்
அடங்காதா ரென்று மடங்கார் - தடங்கண்ணு
யுப்பொடு நெய்பா றயிர்காயம் பெய்தடினுங்
கைப்பருப் பேய்ச்சுரையின் காய்.

பிறர்மறை யின்கட் செவிடாய்த் திறனறிந்
தேதிலா ரிற்கட் குருடனுய்த் தீய
புறங்கூற்றின் மூங்கையாய் நிற்பானேல் யாதும்
அறங்கூற வேண்டா வவற்கு.

சக்கரச் செல்வம் பெறினும் விழுமியோ
ரெக்காலுஞ் சொல்லார் மிகுதிச்சொ-லெக்காலு
முந்திரிமேற் காணி மிகுவதேற் கீழ்தன்னை
யிந்திரனு வெண்ணி விடும்.

Those whose tongues are adorned by learning and knowledge (the wise) fear the disgrace of evil-speaking; the unwise indulge therein: thus on the Palm-tree the dry leaves maintain a perpetual rustling, while the green leaves make no noise.

Although deeply instructed in the knowledge of truth, those who have not accustomed themselves to restraint can never be restrained, O large-eyed beauty! thus, though the wild-pumpkin be dressed with salt, clarified butter, milk, curd and various condiment, its natural bitterness will never be removed.

If one be deaf to the secrets of others, blind to the wife of his neighbour, though well acquainted with her excellencies, and dumb in calumniating others, in him it is not necessary to inculcate virtue.

The worthy, although they have attained to wealth and dominion, indulge not in haughty language, but if the mean have acquired the wealth of one Cāni (1-80th part) added to one mundiri (1-320th) they will regard themselves as Indren, the king of heaven.

Āraneṟi-chāram

தன்னெத்தா னெஞ்சங் கரியாகத் தானடங்கிற்
பின்னெத்தா னெய்தாப் பயனில்லை-தன்னைக்
குடிகெடுக்கு நெஞ்சிற்குக் குற்றேவல் செய்யிற்
பிடிபடுக்கப் பட்ட களிறு.

நின்னை யறப்பெறு கிற்கிலே னன்னெஞ்சே
பின்னையான் யாரைப் பெறுகிற்பே - னின்னை
யறப்பெறு கிற்பேனேல் பெற்றேன்மற் றீண்டு
துறக்கந் திறப்பதோர் தாள்.

இந்தியக் குஞ்சரத்தை ஞான விருங்கயிற்றூற்
சிந்தனை யாயதோர் தூண்சேர்த்திப்-பந்திப்பர்
இம்மைப் புகழு மினிச்செல் கதிப்பயனுந்
தம்மைத் தலைப்படுத்து வார்.

பலகற்றேம் யாமென்று தற்புகழ வேண்டா
அலர்கதிர் ஞாயிற்றைக் கைக்குடையுங் காக்குஞ்
சிலகற்றூர் கண்ணு முளவாம் பலகற்றூர்க்
கச்சாணி யன்னதோர் சொல்.

உள்ளு றிருந்துந்தம் முள்ளமறப் பெற்றூரேற்
கள்ளவிழ் சோலையாங் காட்டுளார்-காட்டுள்ளும்
உள்ள மறப்பெறு கல்லாரே நாட்டுள்ளு
நண்ணி நடுவு ருளார்.

If one submit himself to the conscience in his own breast there is no benefit that he may not obtain ; but if he follow the dictates of his ruinous will, he resembles a male elephant subjected to the female.

O my heart ! I can by no means keep thee under restraint, and if I cannot restrain thee what else can I restrain ? could I effectually restrain thee I should possess the key that openeth heaven.

Those, who bind the elephant of the senses, with the cord of wisdom, to the pillar of the will, obtain for themselves the reward of fame in this life and of happiness hereafter.

Pride not thyself for having acquired various knowledge, the hand-umbrella will shelter thee from the spreading beams of the sun, and among the unlearned a word may prevail which will become an axle-tree to the learned.

They who, although residing in the midst of a city, keep their minds entirely under subjection, really dwell in the wilderness, the groves of which distil honey : and those whose minds are not under subjection, although residing in the wilderness, are as if they had returned to the inhabited country and dwell in the midst of a city.

Valeiyāpadi

ஆக்கப் படுக்கு மருந்தீவாய்ப் பெய்விக்கும்
போக்கப் படுக்கும் புலைநரகத் துய்ப்பிக்குங்
காக்கப் படுவன விந்திரிய மைந்தனு
நாக்கல்ல தில்லை நனிபேணு மாறே.

As the tongue is destructive of prosperity, and often sheweth its owner in fetters, sendeth him into exile, or even plungeth him into hell, a more careful restraint should be placed on it than even on the five senses.

Nāladi-nānūru

அறிவ தறிந்தடங்கி யஞ்சுவ தஞ்சி
உறுவ துலகுவப்பச் செய்து-பெறுவதனுல்
இன்புற்று வாழு மியல்புடையா ரெஞ்ஞான்றுந்
துன்புற்று வாழ்த லரிது.

இன்பம் பயந்தாங் கிழிவு தலைவரினும்
இன்பத்தின் பக்க மிருந்தைக்க - இன்பம்
ஒழியாமை கண்டாலு மோங்கருவி நாட
பழியாகா வாறே தலை.

தான்கெடினுந் தக்கார்கே டெண்ணற்க தன்னுடம்பின்
ஊன்கெடினு முண்ணுர்கைத் துண்ணற்க-வான்கவிந்த
வையக மெல்லாம் பெறினு முரையற்க
பொய்யோ டிடைமிடைந்த சொல்.

Knowing what ought to be known and submitting thereto; fearing what ought to be feared; performing every duty so as to satisfy the world; and living in the enjoyment of pleasure according to their means; they who are thus disposed never experience the evils of life.

Flee from pleasure when thou canst enjoy it, if disgrace attend it; O Lord of the high country abundant in waters!

though pleasure only be constantly regarded it is preferable to enjoy it in a harmless way.

Although thyself be ruined, think not of prejudicing others, however, they may deserve it; eat not with those with whom thou shouldest not eat (enemies, irreclaimable sinners, and the rest) even though thou lose the flesh of thy body by hunger; speak not falsehood, intermixed with truth, although the whole world canopied by the heavens be thy reward.

Nīdineri-vilaccam

கல்வி யுடைமை பொருளுடைமை யென்றிரண்டு
செல்வமுஞ் செல்வ மெனப்படுஉ-மில்லார்
குறையிரந்து தம்முன்னர் நிற்பபோற் ருமுந்
தலைவணங்கித் தாழப் பெறின்.

ஆக்கம் பெரியார் சிறியா ரிடைப்பட்ட
மீச்செலவு காணி னனிதாழ்ப - தூக்கின்
மெலியது மேன்மே லெழச்செல்லச் செல்ல
வலிதன்றே தாழுந் துலைக்கு.

விலக்கிய வோம்பி விதித்தனவே செய்யு
நலத்தகையார் நல்வினையுந் தீதே-புலப்பகையை
வென்றன நல்லொழுக்கி னின்றேம் பிறவென்று
தம்பாடு தம்மிற் கொளின்.

தன்னை வியப்பிப்பான் றற்புகழ்த றீச்சுடர்
நன்னீர் சொரிந்து வளர்த்தற்ருற் - றன்னை
வியவாமை யன்றே வியப்பாவ தின்ப
நயவாமை யன்றே நலம்.

பிறராற் பெருஞ்சுட்டு வேண்டுவான் யாண்டு
மறவாமே நோற்பதொன் றுண்டு -பிறர்பிறர்
சீரெல்லாந் தூற்றிச் சிறுமை புறங்காத்து
யார்யார்க்குந் தாழ்ச்சி சொலல்.

Literature and riches might really be deemed two species of wealth, if the possessors of them bowed their heads with humility, like the poor when they stand begging alms before them.

Men eminent in knowledge when in company with the ignorant and perceiving their presumption, will behave themselves with humility. Is it not, thus, in the scales, the heavier goes down, while the lighter rises more and more?

The good deeds of good men, who carefully avoid what is forbidden and perform what is prescribed, become evil, when they extol themselvs, boasting that having conquered their natural enemies, the five senses, they have undeviatingly persisted in virtuous conduct.

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NOTES

(குறிப்புக்கள்)

(P. = Page; பா—ம் = பாடபேதம்)

P. 2. line 22. 'விண்மீதிருப்பாய்'.....—திருவாய்மொழி—6 : 9 : 5
(பா—ம்) அடி 1. கடல்சேர்ப்பாய்.

P. 14. line 27. 'கடையிலா.....'—85, பல்பெயர்கூட்டத்
தொரு பெயர்த்தொகுதி (12)
சூடாமணி.
(பா—ம்) அடி 4. உடையவ னிறைவ
னென்ன வுரைக்கு மாருகத நூலே.

P. 15. line 29. 'மன்னிய அறிவு....' சூடாமணி. 88.
(12-ஆம் அதிகாரம்).

P. 20. line 17. 'ஈறில நன்மை....' தேம்பாவணி,
ஞாபகப்படலம் 156.

P. 21. line 1. 'தன்வயத்தாதல்....' „ „ 157.

P. 22. line 7. 'யாப்புற....'—தொன்னூல் விளக்கம் 201.

P. 30. line 8. 'நீராய்நிலனுய்....'—திருவாய்மொழி 9 : 9 : 1.

„ „ 12. 'மண்ணும் விண்ணும்.....' „ 9 : 9 : 2.

P. 31. line 1. 'உயர்வற.....' „ 1 : 1 : 1.

„ „ 5. 'மனனகமலமற....' „ 1 : 1 : 2.

„ „ 23. 'யாவையுமெவரும்.....' „ 3 : 4 : 10.

P. 32. line 5. 'அரைசனே.....' — திருவாசகம். —
கோயிற்றிருப்பதிகம் 3
(பா—ம்) அடி 4. நின்றுணர்வதோர்
உணர்வே.

P. 32. line 13. 'உணர்ந்தமாமுனிவர்.....' — திருவாசகம் —
கோயிற்றிருப்பதிகம் 4.

P. 32. line 21. 'குறைவிலா நிறைவே.....' „ „ 5.

„ „ 29. 'இரந்திரந்துருக.....' „ „ 6.

P. 34. line 22. 'பண்டுநான்....' சிவவாக்கியம், 27.

P. 35. line 9. 'நீரையள்ளி'.....' „ 157.

P. 35. line 22. 'அரியுமல்ல....' „ 9.
(பா—ம்) அடி 3. பெரியதல்ல சிறியதல்ல
பற்றுமின்கள் பற்று மின்கள்.

P. 36. line 13. 'சாதியாவதேதடா.....'—சிவவாக்கியம் 44.
(பா—ம்) அடி 2. பூதவாச லொன்றலோ
பூதமைந்து மொன்றலோ.
(பா—ம்) அடி 3. பாடகம்பொன்.

P. 36. line 24. 'கறந்தபால்.....'—சிவவாக்கியம் 45.
(பா—ம்) அடி 3. 'விரிந்த பூவுதிர்ந்த காயு மீண்டு போய் மரம்புகா'
(பா—ம்) அடி 4. இறந்தவர் பிறப்பதில்லை இல்லை யில்லை இல்லையே.

P. 37. line 13. 'அறக்கடனீயே....'—தேம்பாவணி, ஈரறம் பொருத்துபடலம் 34.

„ „ 21. 'கார்த்திரள் மறையா.....' „ „ 35.

P. 38. line 14. 'தேறுந்தயை.....' „ மகவருள்படலம், 143.

„ „ 18. 'ஒளிநாக்கொடு....' „ „ 144.

P. 39. line 9. 'மருடரு.....' „ சோசுவன் வெற்றிப்படலம் 183.

„ „ 13. 'உரையில கலைநிலையே' „ „ 184.
(பா—ம்) அடி 4. பொதிமலரடி தொழுதேன்.

P. 39. line 17. 'மருமலிமலர் நிழலே....'—தேம்பாவணி „ 185.

P. 40. line 10. 'நன்றீயும்' என்று தொடங்கும் பாடலும், பின்வரும் நான்கு பாடல்களும் 'எல்லீ'சால் இயற்றப்பட்டவை.

P. 44. line 15. 'இலங்கலாழியினுன்....'—சிந்தாமணி, நாமகளிலம்பகம் 32.

„ „ 19. 'தேனிரைத்துயர்.....' „ „ 33.

P. 45. line 3. 'பழங்கொடெங்.....' „ „ 40.

P. 45. line 7. 'வெலற்கருங் குஞ்சரம்....' „ „ 41.

„ „ 11. 'கௌவையங் கடும்புனல்...' „ „ 42

„ „ 15. 'மாமனும் மருகனும்....' „ „ 43.
(பா—ம்) அடி 2. காமனும் சாமனும் கலந்த காட்சிய.

P. 45. line 19. 'நெறிமருப் பெருமை....'—சிந்தாமணி, நாமகளிலம்பகம் 44.

P. 47. line 8. 'நீறணிந்த.....'—கம்ப ராமாயணம், ஆற்றுப்படலம் 2.

P. 49. line 7. உழுதுண்டு.... ஏரெழுபது—உழுநர் சிறப்பு 19.
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P. 339. line 7. 'வாட்டிறற்குருசிறன்னே.....'—சிந்தாமணி, விமலையாரிலம்பகம் 1913.

P. 340. line 26. 'குன்றெடுத்தான்.....'—சிவசிவவெண்பா, இனியவைகூறல் 10.

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(உரையில் தண்டலையார் மாலை என்று குறிக்கப் பட்டுள்ள இப்பாடல் தண்டலையார் சதகத்தில் உள்ளது).

P. 350. line 10. 'பூடணம்போல்.....'—சிவசிவவெண்பா, செய்ந்நன்றியறிதல் 11.

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„ „ 21. 'ஆன்முலையறுத்த.....'—புறநானூறு, 34.
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4-ம் அடி (பா—ம்) 'வழுவாய் மருங்கிற் கழுவாயுமுளவென'.
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„ „ 29. 'செம்மாந்து செல்லும்.....'—பழமொழி, படைவீரர் 315.

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